

A
BED of Sweet FLOWERS;
O R,
JEWELS FOR HEPHZI-BAH:

C O N T A I N I N G

- I. Short MEDITATIONS upon SELECT Portions
of SCRIPTURE.
- II. LETTERS upon interesting Subjects.
- III. REMARKS upon the CLOUD that guided
ISRAEL, the MANNA that fed them,
the ROCK that followed them, and the
WATER that flowed for them.

By W. A. CLARKE.

The children of the Bridegroom's safety consisteth in the SAVIOUR's having hold of them, not on their hold of HIM: nevertheless, those whom JESUS hath hold of by ancient ELECTION LOVE, shall, at the appointed time, take hold on HIM with that faith, which is of the operation of the LORD the SPIRIT.

Indulgent Parent! on thine ISRAEL pour
Prolific dews, and sweet refreshing show'rs;
And fire our hearts with pure seraphic love.

And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him, *Mal. iii. 17.*

His cheeks *are* as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh, *Cant. v. 13.*

L O N D O N :

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M D C C L X X V I I I .



TO THE
HONOUR AND GLORY
OF HIS ADORABLE
SAVIOUR
AND PRECIOUS
REDEEMER;
AND TO THE
COMFORT AND EDIFICATION
OF ALL THOSE
MEMBERS
OF HIS
MYSTICAL BODY,
IN THE MILITANT STATE,
W. AUGUSTUS CLARKE,
THEIR UNWORTHIEST SERVANT,
HUMBLY DEDICATES THIS SMALL FRUIT
OF HIS LABOURS.



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15 NO 62

S H O R T

S H O R T
M E D I T A T I O N S
O N
S E L E C T P O R T I O N S
O F
S C R I P T U R E:

H O P I N G

The LORD the SPIRIT will make them
FLOWERS of Sweetness to His SAINTS.

On me, dear Saviour, cast a piteous eye,
For Thee I mourn, to Thee my soul doth fly:
O melt this frozen breast with flames of love!
Then shall I sweetly muse on things above.

*My meditation of Him shall be sweet: I will be glad in
the Lord, Psalm civ. 34.*



TO THE
CONGREGATIONAL
CHURCH OF CHRIST,

NOW ASSEMBLING IN

REDCROSS-STREET, LONDON;

Whereunto the Author of the ensuing
doth bear the relation of a PASTOR:

Grace and Peace be multiplied through the
knowledge of GOD the Father, in CHRIST
the Mediator, by the SPIRIT of Wisdom
and Revelation.

Dearly Beloved in CHRIST JESUS,

UNDER the Levitical law, those that
could not bring costly sacrifices to of-
fer up unto God, were allowed to bring
their turtle doves and young pigeons, and were
accepted by him:—Those that could neither
bring gold, silk nor purple to the tabernacle, yet
B did

XVIII TO THE CHURCH OF CHRIST,

did bring their goats hair, and badgers skins; and those were welcome to the Lord. The Author freely acknowledges that he can neither carve, polish, or gild the temple with *excellency of speech, or enticing words of man's wisdom*; nevertheless, being fully persuaded, that as the Lord accepted the intentions which he had put into the heart of *David* to build him a temple, he will accept of the least performance, if it spring and flow from pure love to him. The *Persian* monarch was highly esteemed for accepting a little water from the hand of a loving subject; and doth not precious Jesus accept of the same? He that shall give a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward *. Beloved, I confess I am a poor, unworthy, weak, sinful creature, and am conscious that I am *less than the least of all saints*; but in this I rejoice, namely, that I am a debtor, and that I live a debtor, and shall die a debtor, yea, and be an eternal debtor to rich, free, and sovereign GRACE! One thing more I rejoice in, namely, that *I have not shunned to declare unto you the whole counsel of God*, (the whole doctrines

* That is, a reward of satisfaction in his own breast, that the Lord should make use of him as an instrument for the good of his people.

doctrines of the Gospel) according to that light and capacity, which God hath been pleased to bestow on me. My great desire is, that I may be helped to be faithful to my Lord, to his word and people, and to keep back nothing that may under his Holy Spirit, be profitable unto you. To this END, after frequent hesitations in my own breast, I yielded (in compliance with the repeated importunities of some professing edification by and under my ministry) to publish the following Meditations, Letters, &c. as they express those doctrines, which (through Grace) I have in some measure learned, and which I have maintained amongst you: in the faith whereof I desire to live and die. I hope you will bear with the plain stile wherein the following truths are delivered to you; for I am a plain man, as *Jacob* was: therefore, in my public ministrations and writings, I desire to set forth truth in as clear a light as I am capable, that if it may be the good pleasure of the Lord, I may be understood by those of the meanest capacity, rather than to attempt to court the vain applause of men with *excellency of speech, or enticing words of man's wisdom*. In the following I hope it will appear to all those whose scent is changed, that

xx TO THE CHURCH OF CHRIST,

the Author has been preserved from fouling the waters with his feet, and from mixing forbidden seed with the pure word of inspiration. The Author, through special favor, has long since been helped to put off with indignation his former garment of linen and woolen, and to greatly rejoice in that he was led by the kind hand of love into the wardrobe of KING JESUS, and had change of raiment given him, and put on him. His eye, in the following, has been invariably fixed on the SOVEREIGNTY of JEHOVAH, in all his DIVINE PERSONS, and of that inseparable connection of doctrine, experience, and holy obedience, which every true follower of the Lamb is, in a greater or lesser degree, a WITNESS of. In the following there will be nothing palatable or pleasing to the devotees or disciples of ARMINIUS, neither for their near relations the BAXTERIANS. The Arian, Socinian, and Antitrinitarian will have no love to the proceeding, as the proper Divinity of Christ is maintained, His Atonement set forth, and the Trinity of Persons in the Godhead acknowledged and adored. In short, all those who think lightly of the inwrought work of the Holy Ghost, and are strangers to a holy life
and

ASSEMBLING IN REDCROSS-STREET. XXI

and conversation (which are the genuine effects of Divine Grace) will have no love to the following work, but the wayfaring men (redeemed with the blood of the Lamb) though fools, shall not err therein, truth being pointed forth, although in a feeble way.

And now, beloved in Jesus, I commend you to God, and the word of his Grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. So rests,

Your Brother,

in the bonds of the Gospel,

Redcross-street,
No 16.

W. A. CLARKE.

A
T A B L E
O F . T H E
T E X T S.

Meditation

1. **C**ANT. ii. 1. *I am the Rose of Sharon.*
2. Cant. ii. 1. *I am the Lily of the vallies.*
3. Cant. v. 16. *Yea, He is altogether lovely.*
4. 2 Pet. i. 4. *Whereby are given unto us exceeding great and precious promises.*
5. Col. ii. 9. *For in Him dwelleth the fulness of the Godhead bodily.*
6. 2 Cor. xiii. 11. *Be of one mind; live in peace; and the God of love and peace shall be with you.*
7. Rev. xxii. 16. *I am the root and the offspring of David.*
8. Isa. iv. 6. *A covert from storm and from rain.*
9. Mic. vi. 9. *Hear ye the rod, and who hath appointed it.*

10. Isa.

A TABLE of the TEXTS. XXIII

Meditation

10. Isa. xliii. 25. *I, even I am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*
11. Psal. cxxxvi. 23. *Who remembered us in our low estate.*
12. Cant. ii. 16. *My beloved is mine, and I am His.*
13. Hof. xiv. 5. *I will be as the dew unto Israel.*
14. Rev. xxii. 16. *I am the bright and morning star.*
15. Isa. xxviii. 16. *Therefore, saith the Lord God, behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.*
16. Psal. xlii. 1. *As the hart panteth after the water-brooks, so panteth my soul after thee, O God!*
17. 2 Sam. xxiii. 5. *Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, although he make it not to grow.*

A N

A C R O S T I C.

W ASH my poor soul in thy most precious blood,
I ncrease my faith, and bring me near to God ;
L et life divine inflame this worthless heart,
L ord grant that I may ne'er from Thee depart.
J esus, my Lord, on Thee may I depend ;
A lmighty God, Oh let thy grace descend !
M ake me to know and love Thee to the end. }

A h! Lord, Thou know'st this wretched heart of
mine,

U nder the rod is subject to repine :
G ive me such views of thy chastising love,
U seful the strokes, my soul shall then approve,
S urely mine heart from Thee will ne'er remove. }
T en thousand thanks to Thee my soul would
bring ;
U nloose my stammering tongue of Thee to sing,
S avour, of thy dear blood, which drew the
Serpent's sting. }

C ome, dearest Lord, come quickly from above ;
L et all within me feel the power of love !
A bounding grace ! and glorious righteousness !
R edeeming blood ! in these may I rejoice !
K ing of thy saints ! in me thy power display,
E mbrace my soul in realms of endless day.

15 NO 62



S H O R T
M E D I T A T I O N S, &c.

M E D I T A T I O N I.

C A N T. ⁵ii. I.

I am the Rose of Sharon.

THE Rose has ever been celebrated as the glory of flowers, and favorite of the human species. The ancients crowned their priests with it for sacrifice, and their own brows for festivity:—they strewed it upon the tombs of their heroes. Beds of Roses were the luxuriant couches of repose of lovers, who slept encompassed with their sweets. It was also a custom amongst the ancients for lovers to send chaplets of Roses to each other, as tokens of their fidelity and oneness of affection.

The

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The rich profusion of Roses, in their different species, is truly wonderful. The *Guelder Rose* is truly conspicuous; its flowers are extremely beautiful. The *Double-Musk Rose*; its flowers are very numerous and perfectly white, and its scent redolent. The *Hundred-leav'd Rose* is a most noble, beautiful, and fragrant flower, which most writers have named with praise. The *Prænestine Rose* is one of the most elegant; the shrub spreads into numerous branches; its leaves are numerous and handsome, their colour a fresh green; the flowers are large, numerous, and extremely elegant; their colour a delicate mixture of red and white. But all the preceding beauties fall infinitely short of the beauty, fragrancy and virtual uses of SHARON'S NATURAL ROSE; because this Rose was singled out, above all Roses in the world, by the HOLY GHOST, to be the rosy metaphor that Christ should apply to himself, with *I am the Rose of Sharon*. Sharon's natural Rose was a Rose of transcendent beauty, the prince of the rosy tribe; therefore fitter to shadow forth the transcendent beauty of the GOD-MAN, CHRIST JESUS, who is *the chiefest of ten thousand, the altogether lovely, the Lord of Life and Glory, the Prince of Peace,*

Peace, fairer than the sons of men. O that my soul may admire and adore the transcendent beauty of the LORD JESUS risen from the dead ! who is the fairest of ten thousand fairs, a sun amongst ten thousand beauteous flowers. The natural Rose of *Sharon* was a Rose of transcendent fragrancy, beyond the fragrancy and sweetness of all other Roses : beside, there was such an odoriferous scent in the *Sharon* meads from the great number of those kind of Roses, as was not to be found in any other soil, but *Sharon*, in the whole world. But the fragrancy of Jesus, the saints Rose of Roses, has all sweetness in him ; He scents the *Sharon* meads, the Holy Scriptures, and diffuses his redolent odours throughout his whole church, militant and triumphant.

O *Sharon's* fragrant Rose ! let me thy sweetness
prove ;

Then shall I gaze on Thee with tears and love. *desire*

The natural Rose of *Sharon* had a transcendent blessing above all other Roses in the world for beauty, fragrancy and virtue ; and therefore called by one the *Rose of blessings*. *Sharon* was eminently blessed with Roses of the best production, in order to shadow out the glorious Redeemer,

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Redeemer, who is the unspeakable gift of God's transcendent blessing.

Unfading blessings in *Sharon's* Rose I view,
Transcendent sweets, and blessings ever new.

Sharon's natural Rose was peculiarly fitted to a place famous for flocks and herds *; for these were fed and overseen in *Sharon*; and over the herds that fed in *Sharon*, was *Shitrai the Sharonite*: and the inspired prophet, with his eye upon the precious and glorious Gospel, hath foretold some spiritual and mystical application of this in a way of grace, by the Lord Jesus Christ, to his spouse and bride; *And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.* THE LORD JESUS CHRIST is the Mission Rose, or given Rose, the Rose of Roses, given from the Father's bosom: *For God so loved the world (that is, the elect world) that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life!* This beauteous Mission Rose was also sent, or given, *for a light to the Gentiles,*
that

* Jesus is a Rose in all things fitted to his Church, as a Prophet, Priest and King, to dispense the excellency of his doctrine, with the fragrantcy of his abounding grace.

that thou mayest be my salvation unto the end of the earth.

PRECIOUS JESUS is the Situation Rose, and so placed by JEHOVAH the Father, as to be at all times near his lambs and sheep; to dispense *the savour of his knowledge*, or the sweetness of his glorious person; his matchless love, virtual blood and immaculate righteousness, by the balmy, unfrustrable influence of the HOLY SPIRIT, into the feeding pastures and churches of his saints, *where he maketh his flocks to rest at noon.* Sharon's natural Rose was a *Limitation Rose*, within the bounds of *Canaan*, and, in that land, within the lot of *Judab*. Christ Jesus is a *Limitation Rose*, within the lot of his inheritance, even his people, who are his portion, the jewels of his heart. The surpassing beauty! transcendent excellencies! and unparalleled sweetness! The inconceivable love! invaluable benefits! and efficacious virtues of atoning blood! with all the blessings of the everlasting covenant, (sealed with hallowed blood on the ignominious cross) are only unveiled and belong to the Election of Grace.

ADOREABLE JESUS is an EVERLASTING ROSE; a suitable name for the *Plant of renown*. He is the Rose from everlasting, and
will

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will be a full-blown Rose to everlasting: no change this glorious Rose can know; its odours are for ever new; everlasting sweetness! everlasting blessings! everlasting virtues! everlasting glories! are all in this transcendent, incomparable Rose. THE ROSY REDEEMER JESUS is the ASCENSION ROSE, in the holy place, on the mercy-seat. This Rose was spoken of by *David*, and viewed by his eye of faith, with—*Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.*

ALTOGETHER LOVELY JESUS is the Communion Rose of saints, not only in common fragrancy by providential mercies, but in peculiar sweetness and delight between himself and his Lily spouse. This precious Rose is the grand and only medium of communion. This Rose is redolent to Jehovah the Father, and fragrant and delightful to all his saints. In this blooming Rose the Father meets his chosen with complacency; *and there I will meet with thee, and I will commune with thee, from above the mercy-seat*, through the one Mediator, the GOD-MAN, Christ Jesus. O my soul! adore that grace which has enabled thee to cry,
Truly

Truly my fellowship is with the Father, through the transcendent Communion Rose, the LORD JESUS CHRIST.

In Jesus, the sweet *Sharon* Rose, there is a quickening virtue: for all the Elect who are still *dead in trespasses and sins*, Jesus is the spring of life; he has life in himself; yea, he is life itself, and so can never die. We poor sinful creatures are all by nature spiritually dead; and though we have a natural life, whereby we are capable of moving from one place to another, and conversing as men; yet we have lost that spiritual life, which did consist in the rectitude of the soul, by the fall of *Adam*; in consequence of which, we have now no more ability or inclination, while in this state, to do any thing spiritually, than a dead man hath to perform any natural action. No sooner did our common head violate his Maker's law, but spiritual death seized him, which death he hath conveyed to all his progeny: neither can we quicken ourselves from it, any more than we can raise the sleeping dust to life, or turn base earth into sterling coin: but the Lord Jesus Christ, having life in himself, is able to quicken all his chosen. Hence Christ is stiled *a quickening spirit*; the first *Adam* was made a living

ing

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ing soul, the last Adam a quickening spirit. Christ quickeneth whom he will; (mark! whom he will!) if he but will it, we shall live; and he will will it to all that he has loved, and will will it at the appointed time; then will his wisdom, love, and good-will to his elect saints appear, and they shall praise him. Christ can quicken and will quicken all that the Father gave him: the hour is come already to many, and will come, and will not tarry, to all the objects of his choice; *Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* In quickening the dead there is a virtue in Christ Jesus, beyond what is, or ever can be found in any earthly (although the most famed) physician. When a physician comes to a visit a sick patient, he consults his disease, and prescribes something suitable to the distemper; but if he finds the patient dead, he can do no more: but there is such an invaluable and powerful virtue in this wonderful *Sharon Rose*, Christ Jesus, that he can and does raise souls from a death of sin to a life of righteousness, which all the called of Jesus are witnesses of.

Again,

Again; in the incomparable *Sharon* Rose, Jesus, there is a virtue suited to inactive and indisposed souls. After a soul is regenerated by Divine Grace, how subject is it to slumber and sleep! wise virgins have their slumbering and sleeping times, and frequently have such complaints as these; I find such dulness and a kind of deadness in my frame, that I know not what to do: I cannot omit hearing his precious Gospel, or reading his invaluable word; I cannot omit calling upon Jesus, but alas! alas! I find myself so frozen and cold, that I am ready to faint in my mind, and with *David* to cry, *Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? But, O beloved, redeemed soul! this is thy infirmity; but the Holy Spirit will help thee to remember the right hand of the most High, even his wonders of old both in providence and grace. Jesus will return with his comforting presence, and cause thee to feel a spring-tide of love in thy soul. Thy feeble hands shall be lifted up, and thy sorrow be turned into joy. Thy Saviour will give unto thee beauty for ashes, the*

C

oil.

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oil of joy for mourning, the garment of praise for the spirit of heaviness.

In Jesus the *Sharon Rose*, there is an enlightening virtue suited to elect souls, who by nature are blind; *for ye were some time darknes, but now are ye light in the Lord.* Christ Jesus is sent to open blind eyes. Christ is *the true light, that lighteneth every man that cometh into the world.* He anointeth the eyes of his people with eye-salve, that they may see.

In JESUS, this ROSE of SHARON, there is a precious and invaluable virtue suited to the Elect in their filthy and polluted state. Sin hath rendered us all as an unclean thing, by reason of which *all our righteousnesses are as filthy rags*: therefore, unless we be washed with the washing of regeneration, we shall never enter into the kingdom of God. Nothing that defileth can enter into the New Jerusalem; only the pure in heart shall see God. But, O my soul! this is a gladdening truth; namely, thou canst not be so filthy, but that the blood of Jesus can cleanse: Thy Saviour's wounded heart is *a fountain opened for SIN and UNCLEANNESS*; yea, *the blood of Jesus Christ cleanseth from all sin.*

There

There is in Christ, this precious *Sharon* Rose, a pardoning virtue, suited to souls under a deep sense of guilt and condemnation. He who said, *Lo, I come* died *the just for the unjust*; and, by his invaluable and virtual blood, satisfied, and, in that satisfaction, glorified Divine Justice, becoming the ransom for his people. He was the ram caught in the thicket of his people's sins; in consequence of which, *He was wounded for our transgressions*, being constituted the sin and guilt of his chosen, and so blotted out the hand-writing of ordinances that was against us, which was contrary unto us, and took it out of the way, *nailing it to his cross*. O my Lord and Saviour! let vile, sinful me find a pardon dispensed to my soul, SIGNED and SEALED with thy precious BLOOD.

There is also a healing virtue in Christ, this blessed Rose of *Sharon*, suited unto wounded, sick, and diseased souls. Many are the soul-sicknesses which the called of Jesus labour under: They are conscious that in their nature there is no soundness; *the whole head is sick, and the whole heart is faint; from the sole of the foot unto the head there is no soundness, but wounds, and bruises, and putrifying sores*. Well, my soul; art thou one whose inward man is corrupt,

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rupt, and impaired by diseases? Do thy wounds stink? and art thou vile and loathsome in thy own sight? Well, there is healing virtue * in precious Christ for thy soul, and will heal every sickness and disease thou art labouring under.

There is in Jesus, this sweet Rose of *Sharon*, a comforting virtue for sorrowful, dejected souls: He will comfort them that mourn with the consolations of his Spirit, which are neither few nor small: He will *appoint unto them that mourn in Sion, to give unto them beauty for ashes, the oil of joy for mourning.* Well, my soul; art thou mourning like a dove? Jesus will put his left hand under thy head, and his right hand shall embrace thee, because he hath loved thee; therefore shall the times of refreshing come from his gracious and glorious presence.

Of all the flow'ry tribe that grows,
There's none excels the *Sharon's* Rose
For beauty and for fragrancy,
For sweetness and transcendency.

A Rose

* It is averred, that in *Sharon's* natural Rose there is an excellent virtue, which will recover inward weaknesses and decay—Such a virtual Rose is precious Christ.

A Rose of blessings all divine,
Of virtual uses to the mind ;
A Rose which shall the saints delight,
Of lovely mixture, red and white.

A Rose which sight gives to the blind,
A Rose redolent to the mind ;
A Rose that makes the dead alive,
And do each drooping *soul* revive.

A Rose which helps the guilty soul,
And makes the wounded conscience whole ;
A Rose which strengthens feeble lambs,
And all the sickly fainting ones.

A Rose which feeds the hungry mind,
And gives poor filthy souls to find
Its rosy virtues to be pure,
Which do the wounded conscience cure.

No Rose like this, which bloom'd in blood,
Whose virtues bring us near to God :
Blest *Sharon's* Rose ! thy virtues may I prove,
Redolent sweetness in thy blooming *love*.

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MEDITATION II.

CANT. ii. 1.

I am the Lily of the Vallies.

IT has been the pleasure of the dear Redeemer to set himself forth unto his Spouse and Bride by a great variety of pleasant expressive metaphors, all being truly significant, and affording infinite delight to the subjects of special favour. Amongst the many metaphors the beautiful *Lily* is affixed next to the *Rose*. Lilies are flowers in great esteem for beauty, fragrancy, and medicinable virtues. The *Superb Lily* is a plant of extreme beauty, and truly worthy the notice of the curious; while in the bud they droop, and are a very beautiful and singular figure; its colour is an elegant whitish green, tipped at the point with a most glowing purple. The *Bizantine Lily* is a most elegant flower; its colour a deep, bloody crimson; its flowers are numerous. The scarlet *Chalcedonian Lily*, is a plant received from the *East*; its flowers are large and beautiful; in colour a high noble scarlet. The
Bulbi-

Bulbiferous Lily, its flowers are very large; in colour of a deep crimson, mixed with a tinge of orange: the spots of the petals are of a deep bloody colour, and there is a richness in the whole flower. The *Guernsey Lily* is not without its beauty: its colour is the most perfect red, and is spangled all over, as it were, with gold; this, with a deep red vein running along its middle, gives it a peculiar glory and splendor, when viewed in the sun. The dotted *Acadian Lily*—the *Jacobæan Lily*—the *Striped Lily*—the *Double White Lily*, have all their beauties and virtual uses. But the *Persian Lily of the Vallies* excels in beauty, fragrancy and virtues, every other species of the Lily tribes; therefore, is singled out by WISDOM JESUS, to set forth his beauty, sweetness and virtues to his Lily Spouse and Bride. The glory and grandeur of this sweet metaphor does not appear in the Lilies of the Vallies in our *British* isle, as it does in the *Eastern* countries†. The *Persian Valley Lily*, I humbly think, is the ~~precious~~ flower which our Lord has compared himself unto, as the plains and vallies of *Shushan* abounded with Lilies of the best production,

C 4

tion,

† Our *British* production of Lilies are of a more diminutive nature, and less redolent than the *Eastern Valley* Lilies.

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tion, even as *Sharon* did with *Roses*; therefore the *Lily of the Vallies* is next in beauty, fragrancy and virtues to the *Queen of Flowers*, namely, *Sharon's* admirable *Rose*. The natural *Lily of the Vallies* is a flower of perfection, its leaves being six, and its petals seven, both being numbers of perfection, as in *Exod. xxviii. 10.* *six of their names on one stone, &c.* *Solomon's* royal throne had six steps, &c. *Ezek. xli. 5.* *he measured the wall of the house six cubits.* *Zech. iv. 2.* *And, behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps.* Precious Christ is a *Lily of perfection*, of beauty, the brightness of the *Father's* glory, and the express image of his person; for in him dwelleth all the fulness of the *Godhead* bodily; in whom are hid all the treasures of wisdom and knowledge.

The natural *Lily of the Vallies* is a flower of great beauty; its form is of the bell kind, and hangs gracefully pendent, hiding, as it were, its inward beauty from the eye. Hence the lowly *Lily*, *Jesus*, is a flower of infinite beauty, fairer than the children of men; yea, saith the Spouse, *He is altogether lovely; He is white and ruddy, the chiefest among ten thousand.* The *Lily* flowers being of the bell kind, may be considered

considered as having some allusion to those musical bells that were mixed with pomegranates round about the hem of *Aaron's* curious ephod. "Hence," as one has said, "the name of Jesus is honey in the mouth, music in the ears, a jubile in the heart, a flower of delight, a whole paradise of pleasures." The petals of the Lily are all of a gold colour, which may be considered as emblematic of the Lord Jesus Christ, as the Prince of peace, and glorious King of all his saints; of whom it is said in prophecy, *and He shall live, and to Him shall be given of the gold of Sheba.* Moreover, in the base of each petal is a hollow, in which is lodged a drop of honey-juice. This also I view as emblematic of all the exceeding great and precious promises, which are all in precious Christ, and are filled with the honey-juice of love, mercy and goodness, which drop into the hearts of poor sinners, at the times appointed by infinite wisdom.

The natural Lily of the Vallies is more fragrant than all other Lilies; its favor is so sweetly strong, that men's senses are easily overcome by it. Adorable and precious Jesus is a Lily that has all sweet odours in it: the language of the Spouse is, *His mouth is most sweet;*

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sweet; His fruit was sweet to my taste; a bundle of myrrh is my well-boloved unto me; His cheeks are as a bed of spices, as sweet flowers; His lips like Lilies dropping sweet smelling myrrh.

The natural Lily of the Vallies ^{is} is a flower that hath great virtues, good for many bodily distempers and weakneses: it is said to be a great composer of the mind, a strengthener of the nerves. Jesus, the great physician, is a Lily that hath all medicinal virtues in him, suited to every soul-disease and sickness. He cures the wounded conscience, and ministers release to the guilty soul: He calms the tempestuous breast, and stills the troubled mind, and wonderfully strengthens the nerves of faith. O my soul, there is not a disease or a complaint which thou findest thyself to be the subject of, but what there is virtual power and balmy medicine in thy Lily Saviour to cure all thy maladies and sickness!

The natural Lily of the Vallies ^{is} is a very tender flower.—Such a Lily is the Lord Jesus Christ: He is the bosom Lily of the Father; he was by him, as one brought up with him; and was daily his delight, rejoicing always before him; his *beloved Son, in whom he is well pleased.* Jesus is a tender Lily to his people; for

for in his love and in his pity he redeemed them, and he bare them and carried them all the days of old: he gathers the lambs with his arm, and carries them in his bosom, and gently leads those that are with young. Christ Jesus, emphatically, is the Lily of the Vallies; not of the Valley, but Vallies; for Jesus, in his humble state, was in many Vallies. Hence we find Paul appealing to the church at Corinth with, *Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Jesus was planted in the Vallies of unparalleled sufferings and humiliation; in which Vallies many were astonished at him, as his visage was so marred, more than any man, and his form more than the sons of men. In which Vallies also the Lord laid on him the iniquity of all his Elect; when he was oppressed and afflicted, yet he opened not his mouth. In the Valley of his humble life he laid aside his garments, and took a towel and girded himself: After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded; in order to teach his Lily saints the invaluable lesson of unfeigned humility.

The

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The immaculate Lily, Jesus, is also the Lily of his Valley Churches, which grow in the bottom like the myrtle grove: in these Vallies Christ sendeth forth his redolent sweets, and comes down, by the power of his Spirit, into the midst of them, as *Beds of Lilies*, and enables his people to say, *I am my beloved's, and my beloved is mine! He feedeth among the Lilies.* For the almighty and glorious Redeemer, who is the Lily of the Vallies, puts a Lily beauty and Lily sweetness in and on all his called Children: hence are they called *Beds of Lilies*. O my once lowly, but now exalted Saviour! enable me to contemplate thy wonderful and glorious perfection, as the Lily of the Vallies—as a Lily of unfulled beauty—as a Lily of inexpressible sweetness and transporting odours—as a Lily of invaluable virtues:—then will my mouth of faith be sweetened, my heart be satisfied, and all my inward powers be revived.

Next unto Sharon's royal Rose
The humble perfect Lily grows,
A flow'r of fragrance sweet;
A flow'r redolent to the mind,
Whose virtual uses all are kind,
With blessings quite replete.

That

That perfect flow'r is Christ my God,
Whose beauteous white was dy'd in blood
Under the wrath divine;
That virtues sweet might freely come,
And odours of a rich perfume,
To Lilies in Election's line.

MEDITATION III.

CANT. v. 16.

Yea, He is altogether lovely.

SUCH is the love and loveliness of the redeeming Bridegroom, that if I had the tongue of men and angels, both would fail in attempting to set forth his loveliness; yea, at times I am afraid lest I should darken his glory instead of displaying it. This I am confident of, He is the wonder and glory of all the called Elect in this militant state, and the wonder and delight of all the Church triumphant, and of all the angelic Host which surround his throne. O my soul! dost thou desire dignity and greatness? for this, then, none like precious Jesus; not one so great, so glorious as He.

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He. Behold him as to his wonderful descent; He came forth as the Eternal Son of the Eternal Father. Behold him in his person; and thou wilt see nothing but incomprehensible greatness, and awful majesty in Him. He is the Glory-Man, the God-Man, Christ Jesus! and has all the excellencies of both natures in one Person: He is *Emmanuel*, *God with us*; that is, God in our nature. He is God; the true God; the great God; the mighty God; God over all, or the most high God; having the same essence and essential perfections in Him, that the Almighty Father hath in Him. If thou beholdest Jesus in his office-relation, it is truly wonderful and great: He is a great and glorious King, even King of saints; King of nations; King of glory; He is the fellow of the Lord of Hosts; in all things he has the pre-eminence; His dominion is over universal nature, and over the whole hierarchy of heaven: Hence it is said, *Let all the angels of God worship Him*. O my soul, admire with infinite delight the Saviour, who is glorious in and on his throne! glorious in his scepter of love and righteousness! glorious in the abounding and superaboundings of his grace! glorious in his going forth in a way of providence! glorious

rious in his attendants ! as thousands of angels, yea, ten thousand times ten thousand angels minister unto Him.

Dost thou, my soul, desire riches ? Well, there is invaluable riches in precious Jesus ; *Riches and honour are with me*, saith Christ : yea, and his riches are spiritual riches, treasures in heaven ; riches of love ! life ! pardon and sweet peace ! riches of wondrous grace ! immaculate righteousness and everlasting salvation ! riches of crowns of righteousness, and unfading and eternal glory !

The riches of Jesus are lasting and durable ; *Riches and honour are with me*, yea, durable riches and righteousness. The Redeemer's riches are infinite, boundless, and unsearchable ! *To me*, says one of the heralds of Jesus, *is given to preach the unsearchable riches of Christ*. All the treasures of heaven and earth are his : He has all fulness dwelling in Him : Jesus has enough to supply all thy wants, and to satisfy all thy longing desires : Thy Saviour is full of grace ; with Him is the fountain of life, and with Him is plenteous redemption.

O my soul ! dost thou want wisdom and knowledge ? Precious Christ is *made unto thee wisdom* ; He is *the wisdom of God, and the power*
of

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of God; yea, in Him are hid all the treasures of wisdom and knowledge. Jesus! He knows all persons and all things; He knows the mind and will of the Father; *the Father loveth the Son, and sheweth Him whatsoever he doth.* The Lord Jesus! He hath a perfect knowledge of thy state; He knoweth the variation of thy frame; all thy ways and thy wants, all thy burdens and fiery trials, yea, every storm and tempest of thy soul: Surely, in this respect, *He is altogether lovely.* He knows how to promote thy spiritual welfare, and his own glory; and how to support and defend thee in all thy tribulations and sufferings, and comfort thee in all thy castings down; for his heart is all tenderness, and the sounding of his bowels are ever towards thee.

O my soul! dost thou desire beauty? Thy Jesus is a matchless beauty, yea, *He is altogether lovely.* As the perfection of beauty, His beauty infinitely surpasses both angels and men. It was said of *David* that *he was ruddy, and of a beautiful countenance*; and of *Moses* that *he was exceeding fair.* But their beauty was as nothing to the transcendent beauty of adorable and precious Jesus: the enamoured bride says of Christ, *My beloved is white and ruddy, the chiefest*

chiefest of ten thousand *; beauty in perfection, or the perfection of beauty. In short, there is no end of his amiableness and beauty; all in Him is lovely, neither is there any thing lovely but what is in Him. O what soul-ravishing excellencies! what heart-endearing beauties are there in the person of thy Well-beloved! May this heart of mine sweetly be allured and transportingly enamoured with thy surpassing beauties from time to time, while I am continued in this howling wilderness!

The loveliness of Christ my Lord
With joy I do behold;
His love I see in streaming blood,
His love can ne'er be told.

All over lovely is my Saviour God,
No other love so dear;
His love I view in sacred drops of blood,
His boundless love revere.

Lovely

* Contemplative *Rutherford*, when speaking of Jesus, said, "O fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies! but O ten thousand thousand times fairer Lord Jesus!" "Alas! I have wronged Him," says he, "in making the comparison this way: O black sun and moon! but O fair Lord Jesus! O black flowers, and black lilies and roses! but O fair Lord Jesus!" &c.

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Lovely in all his works and ways,
Lovely to angels bright;
His loveliness his children praise
With infinite delight.

MEDITATION IV.

2 PETER i. 4.

*Whereby are given unto us exceeding great and
precious promises.*

THE adorable JEHOVAH JESUS is the original fountain and spring from whence the precious Promises flow. The freedom of the Promises are beautifully held forth in these melodious words, *whereby are given*; which speaketh this, that the Promises are free donations, flowing only from JEHOVAH'S GOOD PLEASURE. Their unchangeableness is also held forth in that sweet word *given*; the gifts and calling of God being without repentance. The Promises are likewise *exceeding great*, in respect of the great and wonderful things that are contained in them. They *are also precious*, as they are *yea and amen* in a precious Saviour: Precious, as they are admirably adapted to animate,

mate, comfort, and support the saints under all their trials, sorrows, afflictions and tribulations. —O my soul! there is not a mercy which thou receiveth from thy Covenant-God and Father, but what freely cometh unto thee through a sweet and precious Promise in thy PRECIOUS JESUS. O how sweet and soul-refreshing is a Promise, when brought in and applied to the distressed conscience, bleeding heart, or wounded spirit; by the balmy power and benign influence of the LORD THE SPIRIT! O my soul, ponder and ruminatè on the precious cluster of Free Grace Promises! They are all thine in a BLESSED and PRECIOUS JESUS, and all come to thee from the mountains of myrrh, perfumed with love, and will prove to thee as *springs of water, whose waters fail not:*

Come Holy Ghost, my soul inflame
With raptures sweet to Jesu's name,
My Saviour and my Love!
In whom ^{are} hid the promis'd grace,
To help my soul in ev'ry case;
Its greatness let me prove!

All the Promises point to precious Christ;
they lead to Jesus; they hang upon Christ:

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—All the Promises are laid up as jewels in the dear Emmanuel, the golden cabinet of glory and eternity.

MEDITATION V.

COL. ii. 19.

*For in Him dwelleth the fulness of the Godhead
bodily.*

OF all Fulness, divine and heavenly Fulness is the most glorious and precious; the nearer any soul cometh unto the LORD JESUS CHRIST, the more it participates of his Fulness.

There is a Fulness of light in the sun that rules the day; a Fulness of water in the great ocean:—there is a Fulness of wisdom, holiness and strength in the angels of God; a Fulness of riches in the earth; *The earth* (saith the sweet Psalmist of *Israel*) *is full of thy riches, so is the great and wide sea, wherein are things innumerable, both small and great beasts:* yet all this Fulness, in comparison of the Saviour's Fulness, ~~is~~ ^{are} as no Fulness: we may say, as *Gideon*

deon once said of the vintage of *Abiezer*, the gleanings of *Ephraim* are better than the vintage of *Abiezer*; so the smallest gathering by the hand of Faith out of the Fulness of CHRIST JESUS, is ten thousand times more satisfactory, more permanent, than the greatest vintage of the world. This is a Fulness assimilating into the likeness of God, and endearing JEHOVAH to us in all his adorable PERSONS; alluring us to heavenly and sweet communion with our Father, with our Jesus, through the Lord the Spirit. O my soul! in thy Jesus are fountains of pure living water to refresh thee when thou art weary, and to satisfy thy thirst: in thy Christ ^{are} all virtual medicine to heal thy breaches, and to ease and cure the wounds of thy conscience: in thy Lord and Saviour meet all perfections, as of beams in one sun, and lines in one center, and rivers in one ocean. O my Lord! help me momentarily to receive out of thine infinite incomprehensible Fulness, that I may glorify Thee in my body and soul, which are thine!

All fulness dwells in Christ my Lord,
My father's fellow and the Word,
Made flesh and sin for me:

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Fulness of love was in his heart,
Fully to suffer my desert
On horrid *Calvary*.

Fulness of power and virtual blood
In Christ my Saviour and my God,
To stanch my issue, sin:
To save my soul from Satan's pow'r,
That I, through grace, may Him adore,
And boundless goodness sing.

MEDITATION VI.

2 COR. xiii. 11.

*Be of one mind; live in peace; and the God of
love and peace shall be with you.*

THE branches growing on this tree, the
streams issuing from this fountain, are
many, which, under Divine influence, will
feed and nourish the lambs and sheep of Christ
with sweet pleasure and consolation. In every
communion, be it ever so entire, ever so firm
or delightful, yet at length there comes a se-
paration; the fellowship which is most inti-
mate hath the cords and chains thereof at
length

length dissolved: but communion with God is everlasting; to which intransmutable blessing and privilege, all the vessels of mercy were PREDESTINATED IN ANCIENT SETTLEMENTS, when they were put into the hands and heart of WISDOM JESUS. O glorious state! O cloudless day of perfect vision and uninterrupted, unchangeable communion!—Communion on earth is transitory; our condition is subject to continual vicissitudes. *Abraham* and *Lot* sweetly communed together for many days, yet at length they parted; *their substance was so great, that they could not dwell together.* *David* and *Jonathan's* communion with each other was truly pleasant; *their love was wonderful, passing the love of women*; yet, by a shaft in the day of battle, lovely *Jonathan* was slain, and their sweet fellowship was ended. Death dissolveth all human communion. Communion with our Covenant-God and Father, in and through Christ Jesus, is our supreme and choicest good. The happiness of a child stands in having communion with his father, so doth the comfort of a subject of grace in having communion with JEHOVAH JESUS, as his Father and heavenly Bridegroom. Communion with our Jesus will encourage us

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against all fears, comfort us in the midst of all sorrows, sustain us under all distresses, calm us under all crosses, and reconcile us to all providences ; in short, make us content in whatever station Wisdom hath fixed us in.

O may the Lord the Spirit daily lead us to our heavenly Father, through our adorable MEDIATOR JESUS, that we may experience the sweets of precious communion ! Then shall our redeemed souls fiducially cry, *Truly our fellowship is with the Father, and with his Son Jesus Christ.*

Communion with my Father God,
Through Christ my interceding Lord,
Upon the MERCY-SEAT,
Is sweet to souls redeem'd with blood,
Who know the virtue of that flood,
With blessings so replete.

I cannot see my Father's face
With glowing love and confidence,
But under blood divine :
Communion's held no other way,
But through the crimson hallow'd sea,
Through which my God is mine.

M E D I.

MEDITATION VII.

REV. xxii. 16.

I am the root and the offspring of David.

THE Lord Jesus Christ sent his angel to testify many things of a wonderful and glorious nature unto his Churches, and in these words tells them what He is. Christ is the *Root of David*, as He is Jehovah in his divine nature: He is the *Offspring of David*, as He is man. A Root is a thing hidden in the earth, secret and not visible to our natural eye: so is the Lord Jesus in his divine nature; that is a secret thing: He is the invisible God. The holy angels are not seen; the souls of men are not seen; and the Godhead of Jesus was not seen; it was hid under his human nature; and the Saviour's human nature, as man, was a *hidden thing*: *He was in the world, and the world was made by Him, and the world knew Him not.* The world did not know Him to be *Shiloh*, or *Root of David*; *these things will they do unto thee, because they have not known the Father nor me; as He saith of the Spirit, Whom the world cannot receive, because it seeth Him not, neither know-*
eth

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eth Him. The carnal world did not seek the Holy Spirit, nor know the Lord the Comforter; so the world did not know precious Jesus, nor why his human nature was hidden under unparalleled afflictions, under meanness, scorn, reproach, poverty and contempt; so that, in these respects He was a hidden Root in the earth. The divine Redeemer is the Root of Nature and of Grace, yea, and of Glory too.

A Root hath life in it; so in Jehovah Jesus there is life: as the Father hath life in Himself, so hath He given to the Son to have life in Himself; *in Him was light, and that light was the life of men.* The adorable Jesus is also a *quickening spirit*: He hath life emphatically and eminently in Him, and therefore quickens all the Elect at the times before appointed. The Root bears up the stately pine and spreading cedar; bears up the beauteous rose and lovely lily: so precious Christ is the Root that bears up all the fruitful branches of Grace; *Thou bearest not the Root, but the Root bears thee.* The Lord Jesus bears up the pillars of the earth; He bears up all his Church, *upholding all things by the word of his power.* A Root diffuses life, sap and nourishment into the trunk, branches, leaves and fruit of trees; as also
unto

unto the stem, ear, and full corn in the ear; unto every stalk, bud and flower: so the dear Redeemer diffuses divine life and nourishment into every elect branch in Him, by ancient and vital union. O my soul! with wonder and astonishment admire and adore thy God Jesus, who is the Root of Nature, Grace and Glory! He is the Life of Life, and in Him is thy life: He is the Root of Love; in which love thou wast rooted before the foundation of the world: His life and love is the spring of thy life and love to Him, to his saints, to his word and ordinances, to a holy walk and spiritual conversation.

I sing the glories of the Lamb,
Jehovah-God, yet truly man,
The Root of Life and Grace;
Who came from his eternal throne
To be a Root, yet *David's* Son,
His fall'n Elect to raise.

My soul, through sin, was stung to death,
Infectious was my every breath,
Till Christ did life impart;
And rais'd my soul by virtual pow'r,
Thro' gushing streams of crimson gore
From his dear wounded heart.

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MEDITATION VIII.

ISAIAH iv. 6.

A covert from storm and from rain.

THE wounds of precious Jesus will sweetly and safely shelter his saints in peace when storms and tempests rise; His Spirit will breathe and revive them when stormy troubles beat round about them; for neither storms nor tempests can ever pierce their shelter, or get in as deep as their wonderful and glorious Covert, in which He has hid them: so *Isaiah* sweetly sang, *For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.* Jehovah saved his poor despised ones from those judgment-storms which fell upon *Jerusalem*, how much more will He save His from the storms of infernal powers! All the Elect are safely housed in God's covenant, which is Christ, into whose heart and hands they were put before the foundation of the world; environed round with the munitions of rocks,
the

the impregnable bulwarks of Jehovah in all his glorious persons.

Redeemed and called saints, under believing views of these things, will sweetly sing, *We have a strong city; Salvation will God appoint for walls and bulwarks; and glory in their adorable Jehovah Jesus, as a tabernacle for a shadow in the day-time, and for a place of refuge, and for a covert from storm and from rain.* In short, Christ hides and covers his children, providentially, from many storms and tempests, and always hides them spiritually; for their lives are hid with Christ in God; and He sanctifies all afflictive and painful dispensations to their souls spiritual good. As for storms of wrath, there ^{is} none can fall on them; every viol and every wrathful storm, due to them as sinners, has been poured out and broke on the sacred head of Jesus, the glorious Surety of all his members. O my soul! what an inestimable blessing is it to be related to precious Jesus! to know Him to be thy hiding-place! to know that thou art under the Covert of his invaluable blood! to know that thou art in the large room of his compassionate heart! to know that neither storm nor tempest can ever wreck thy soul,

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soul, being safe beneath the shade of thy ascended Lord and Saviour Jesus Christ !

My God, my Saviour, and my Rest !
In Thee I am completely blest ;
My Covert Thou in stormy hours,
From wrath and all infernal pow'rs.

Thou art my shelter, dearest Lord,
My Covert is thy wounds and blood :
Here shall I dwell safe and secure,
For Thou art both my Strength and Tow'r.

All storms of wrath did fall on Thee,
And dreadful rains on *Calvary* ;
That ransom'd souls in Thee might live,
And endless songs of praises give.

My Lord, when storms arise within,
In my vile sea, indwelling sin ;
To Thee, my Covert, may I fly,
And on thy pow'rful arm rely.

M E D I-

MEDITATION IX.

MICAH vi. 9.

Hear ye the rod, and who hath appointed it.

THE greatness and condescendency of God are both great mysteries. What is more wonderful than power which cannot be resisted? and what is more wonderful than wisdom from which nothing can be secreted? and yet what is more precious, more sweet, than the love wherewith He has loved us in the Lord Jesus Christ? which love is invariable and unquenchable. It is wonderful that infinite Wisdom should lay up a rod with the manna in the covenant for all his children, and that He should have his furnace in *Zion*; that He should give out lotments in weight and measure to all his pilgrims, who sojourn in this *Mesech*; and still more wonderful that a God of love should put his own sons and daughters in that furnace: but for them and them only it was provided, and they only will be put therein: His furnace is in *Zion*; but if one in the form and likeness of the Son of Man walks up and down with them in the furnace, all shall be well, for the fire shall not
kindle

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kindle upon them; the presence of Jehovah Jesus will make a wilderness like the garden of the Lord; the Lord the Saviour's presence will make all afflictions pleasant; Christ's manifestive presence will make a path of thorns a path of joy; the Redeemer's presence makes heaven; and the heaven of heavens, is a state of love in the presence of Jesus. The vessels of mercy were predestinated to crosses as well as to crowns; to the bitter herbs, as well as to feed on the Paschal Lamb; to tribulations, as well as to mansions of glory. Sometimes the Christian meets with a cross within a cross, namely, the cross of desertion under the cross of affliction, which is the most afflictive dispensation a subject of grace can meet with: but in a little time there will be a blessed exchange, namely, instead of the cup of bitterness, or sorrows, which is put into the believer's hand to drink, while in this time state, he shall have a blessed cup of eternal consolation presented to him, from the hand of Jesus. O my soul! there is not a grain weight of affliction in thy cup, which infinite Wisdom and Love did not put there.— Infinite Wisdom and Love was at the mixing of the cup, and thy compassionate Saviour will not suffer thee to undergo any more than what He

He will enable thee to bear. Some saints have been helped to bless God for their crosses as well as comforts; after dark nights of trial and affliction they have thankfully praised with, *it is good for me that I have been afflicted.* O! it is well for thee, my soul, that thy Jesus is gone to his kingdom by the way of the cross, and that his precious feet have trodden that way, and that He will enable thee to take up thy cross, as a true disciple, and follow Him. Every rod and dispensation of the Lord hath a voice and a language in it, not of wrath, but of love. Love is certainly written on every twig of the rod, although apparently in cloudy characters; and the truly spiritual man, under divine influence, will be helped to read them with the following key, *My son, despise not thou the chastenings of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*

Jehovah's voice is in his rod,
To all his saints redeem'd with blood,
Who do his name revere:
In-covenant was the rod laid up,
With manna in the golden pot,
Love's rod is not severe.

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The uses of the rod do prove,
That Wisdom gives each stroke in love
To all his chosen seed ;
To win them from the things of time,
And wing their souls with love divine
To Christ their living Head.

The rod, thro' Grace, to saints doth prove
The glory of Adoption love,
In sweet affliction's line :
All bitters in affliction's cup
Are mix'd, that saints should drink them up,
And own that God is kind.

MEDITATION X.

ISAIAH xliii. 25.

*I, even I am He that blotteth out thy transgressions
for mine own sake, and will not remember thy
sins.*

EVERY glorious and precious promise is
a living well, a breast full of consolation,
given by our covenant Father for our support
and growth in the divine life. *Job*, speaking
of

of the *breasts*, calls them *the milk-pails of the breast*: they are, as it were, receptacles of heavenly nutriment, which is stored up for God's Elect; where the thirsty souls are helped to come, under sovereign influence, and fill themselves with most precious sweetness. In the whole of Divine Revelation there is most sincere milk; but the doctrines and the promises, are the breasts of the word, bottles filled with heavenly dew, which will never fail, like that of *Hagar*, but nourish the soul unto everlasting life. Here is a crystal emanation of Jehovah's matchless love, which freely flows and sovereignly communicates itself to poor wounded broken-hearted sinners; and therefore puts on the most sweet, amiable and endearing expressions, while he breathes out abounding grace, by the mouth of his prophet, to ungrateful disobedient and rebellious *Israel*. If you take notice of the preceding words, methinks you will admire how this verse should come in; it is an astonishing context; for God, there, complains by his prophet, how that his people had done nothing for him in the verse immediately before, *Thou hast bought me no sweet cane**, *neither hast thou made me to drink the fat of thy*

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* This is meant by the *cane*, which was to be the chief ingredient to the precious ointment; as you may see *Exod. xxx.*

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thy sacrifices: not that the *Israelites* did neglect those duties of God's worship which were so solemnly enjoined them in the Law; no, they were truly strict and accurate in observing them: but the force of the complaint lies in this, *Thou didst them not unto me*. For thou didst them not unto me with a filial regard, but lookedst upon my service as a painful task and yoke, more intolerable than that of *Egypt*: thou didst them not unto me, for thou trustedst in thy legal performances, and vainly expectedst to be justified by thine own righteousness: thou didst them not for those noble ends for which I instituted them; thy thoughts sprung of thy legal heart, and terminated in the unhallowed mass of thy corrupted nature. Thou hadst no perception of that great and glorious salvation which I have laid up for thee in the Son of my love: thou didst them not to me while thou satisfiedst thyself with the varnish of formality, and vainly thoughtst to put me off with a will-worship, with a meer outside and surface of devotion. But, O what an affecting charge did God farther bring against his *Israel*! *when you fasted, did you fast unto me?* I hate your burnt-offerings; my soul nauseates them; they are a trouble unto me; I am weary to bear them;

them; bring me no more vain oblations. But the charge is still more awful, by an affecting and finishing climax; namely, *Thou hast made me to serve with thy sins, and thou hast wearied me with thine iniquities*: that is, thou hast so disregarded my patience and long-sufferance, and hast added iniquity to unrighteousness, as if I had been a very servant that was bound to endure all those ingratitude, rebellions and impieties. Thou hast made me to serve with thy sins, whilst thou doest these things under a shew of strict sanctity; but all thy outward performances, though never so pompous, do but weary Jehovah, unless they flow from a principle of love: they thought they had pleased him with sacrifices, but he tells them they weary him with iniquities. Well, what follows upon this solemn charge? why a most melodious and balmy truth, *I, even I am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins*. The Lord doth not say, I will revenge these thy transgressions on thee; mine indignation shall flame out against thee; I will pour out the dregs of my wrath upon thee; I will weary thee with my awful and dreadful judgments; I will make thee to serve with sore plagues, bitter pains and curses:—

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but he comes with these honey-fall words, *I, even I am He that blotteth out thy transgressions; I will lead thee with my covenant-mercies, and will not remember thy sins.* O my soul! admire and adore this glorious and precious illustration of free grace, which is a display of infinite love and boundless mercy! Here thy God and Father hath opened unto thee his own tender bowels and dearest compassions: infinite goodness runs over to thy soul; so that where sin hath abounded, rich and precious grace hath superabounded: thy disobedience towards the Lord has been within the compass of time, but his thoughts have been employed in gracious contrivances of love towards thee from everlasting. O my soul! glory and rejoice in ancient ocean love! and in these beamings out of his love, in these emanant acts of Election and Adoption, when he put thee into the heart of precious Jesus! Thou, O my soul! wert God's jewel from all eternity, and now he has taken thee as a jewel out of the rubbish of ruined nature, and set a glorious lustre upon thee, by putting on thee the raiment of thy elder brother, and thy time was the time of Love. Consider my soul, that it is for the sake of that precious Jesus, who
was

was immersed in sorrows, blood and wrath on
the ignominious cross, that God the Father
hath blotted out thy transgressions.

Ere Earth foundation first was laid
My debt was view'd as really paid
With gushing streams of blood:
Chosen in Christ, a virgin pure,
And balm provided for my cure,
While enemy to God.

Fall'n by transgression in my head,
And to my nature-image dead,
And self-destroy'd by sin:
Involv'd in nature's horrid sea,
A debtor without hope to pay,
A leper all unclean.

The sum of all my crimson sins,
And all my horrid scarlet stains
Which on my conscience lay;
A glorious and propitious God
Did blot them out with hallow'd blood,
And put them all away.

God's boundless goodness runs over to poor
sinful creatures in a sovereign way and man-
ner, conquering rebellion, and triumphing
E 4 over

over sin. Indeed his very gracious and wonderful design is to make a glorious illustration of free grace; and therefore he first discovers his peoples' sins, and then displays his own mercy. He first shews you his peoples' stiff-neck and iron-sinew, and then opens his tender bowels and dearest compassions. He would have his children consider their scarlet and crimson stains, and then see how they become white as snow. Look upon the *Egyptian* army, and see them all drowned in a Red sea:—look upon an immense sum, a long volume of iniquity, yea, volumes of iniquities, and behold them all blotted out in a moment; *I, even I am He that blotteth out thine iniquities.* There is much emphasis in redoubling the words, and, under sovereign influence, stifles many objections that arise in the breasts of God's dear people. What might the desponding soul object and say? Is it thou, O almighty God, that wilt blot out mine iniquities? It is thy glorious majesty which I have rebelled against, and it is thy precious name which I have profaned; it is thy immaculate Law which I have violated; and is it thou, O infinitely blessed God, that will blot out mine iniquities? Yes, saith the Sovereign of all worlds, *I, even I am He that*

that blotteth them out for mine own sake. Well might one of the patterns of mercy aver, Where sin hath abounded, there grace doth superabound. Vile and sinful as man is, yet there is not so much sin in man, as there is goodness in God. There is an infinitely greater disproportion between sin and grace, than between a drop of the bucket and the great ocean. Our thoughts and acts of disobedience towards God have been within the compass of a few years; but his goodness has been springing up towards thee from all eternity. He hath had precious thoughts of love towards thee, and hath made precious settlements of grace upon thee in Christ Jesus from everlasting: therefore I, even I am He that blotteth out thine iniquities; even I, whom thou hast thus greatly offended—I, even I, whose sovereign prerogative it is to pardon transgressions, and to blot out sins; for otherwise the soul would still be left rolling and fluctuating: therefore it is God himself that undertakes so great a work; I, even I am He that blotteth out thine iniquities.

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MEDITATION XI.

PSALM cxxxvi. 23.

Who remembered us in our low estate.

O What amazing goodness and inconceivable love was there in the breast of Jehovah, in all his divine Persons, that he should employ his thoughts about his fallen children! It is great condescension in the Almighty to take notice of the angelic host, but his condescending to take knowledge of fallen man, is the mystery that angels desire to look into: but this wonderful mystery must be solved in divine sovereignty; he has loved his people because he would love, and employed his thoughts about his chosen, because it was *according to the good pleasure of his will*. Such is our low estate by nature, that we never should have thought on God, and been troubled; we never should have remembered him, if he had not designed to have remembered us: there was nothing in the fallen elect to allure the eternal God to remember and bless them, but the reverse; by nature alienated from the Lord,
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at enmity with him, and in rebellion against his sovereignty and holy Law: *the carnal mind is enmity against God*; not subject to his Law, neither indeed can be. The Lord remembered, and still doth remember all mankind in a providential way: and in this sense God is good, even to the unthankful and unholy, for *his tender mercies*, in a providential way, *are over all his works*; even the most atrocious and abandoned are daily fed by his hand, and preserved in being by his power. The words are discriminating, *Who remembered us in our low estate*: Jehovah the Father remembered his people in their low estate, in giving the Son of his love; for *God so loved the world, that he gave his only begotten Son*—gave him from and as the first fruit of his heart. Jehovah Jesus remembered his given portion and possession in their low estate, even when they were cast out in *Adam*, in the open field, to the loathing of their persons in the day that they were born. His eye pitied them when he saw them polluted in their blood, even as a tender parent pitieth his weak afflicted and diseased child. The precious Redeemer's eye affected his tender heart: thus his bowels were moved towards the jewels of his love and objects of his delights,

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lights, for his delights were in and with his adopted children, by virtual union, before the foundation of the world.

Glory Jesus remembered his strayed sheep when he bowed the heavens, and came down on the theatre of this world, and for their sakes became poor, that they through his poverty might be made rich: he remembered them when he became *a man of sorrows, and acquainted with grief*: he remembered all his elect when in the wilderness of *Judea*, where he was forty days and nights in a succession of fiery conflicts, exposed to the chilling damps, and cutting winds, and hideous howlings of beasts of prey, and hissing serpents; and not only so, but environed round with all the infernal legions from the pit of hell, filled with implacable and unrelenting wrath—emptying their

Quivers of fiery shafts in winged flights
Against his righteous and unspotted soul.

The divine Saviour remembered his chosen flock in the days of his flesh, when he offered up prayers and supplications with strong crying and tears. The almighty Saviour remembered his betrothed spouse in the garden of *Gethsemane*,

semene, when he lay prostrate on the cold earth, when his inward agony forced his very blood from his veins; for *his sweat was as it were great drops of blood falling down to the ground*:

Methinks th'unnumber'd drops of precious blood
Proclaim the boundless ocean love of God.

There was a gradation in the inconceivable sufferings of the Lord Jesus, from his mean birth, till baptized in sorrows, wrath and blood. Jesus remembered his lambs and sheep when he stood at *Pilate's* bar, and was condemned to die; afterwards mocked, struck, and clothed with insulting raiment; then crowned with piercing thorns; then fastened to the ignominious cross, according to that prophetic saying, *the yoke of my transgressions is bound by his hand; they are wreathed and come up upon my neck; he hath made my strength to fail; the Lord hath delivered me into their hands from whom I am not able to rise up*: his face was made foul with spitting, and *his visage was so marred, more than any man's, and his form more than the sons of men*. The glorious Redeemer remembered his chosen seed, when he was led forth to crucifixion *as a lamb to the slaughter*, under the ponderous

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derous pressure of all their sins. Ah! who can tell the sorrows of his agonizing heart under all the extremity of grief and torture! His seared body covered with one gore of precious blood, at last nailed to the instrument of death, emaciated under excruciating pains, becoming *obedient to the death, even the death of the cross.*

Methinks I hear the bleeding Lamb addressing his people from the cross, through the weeping prophet, in the following pathetic language, *Is it nothing to you all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.* Almighty Jesus hath remembered, and still doth remember, and ever will remember the dear objects of his love: neither can it be otherwise, because he has redeemed them with his own blood, in consequence of his having *loved them with an everlasting love*: they are one with him by ancient union and vital union: they are members of his body, of his flesh, and of his bones, and are united to him by one Spirit, and have a place in his most tender affections and founding bowels of his love. Sympathizing Jesus remembers his children now he is in the Holy Place, on the Mercy Seat,

Seat, seeing *he ever liveth to make intercession for them*: he bears their names in indelible characters of blood upon his heart, which is the true breast-plate of judgment, as the great High Priest of his people: he bears them as a continual memorial before the almighty Father. O transporting words! O soul-ravishing truths! Grant, my Lord and Saviour, that they may be a precious cordial unto my soul under all my trials and afflictions, and in all my fainting moments! May I live under the sweet influence and powerful anointings of the Lord the Spirit! Then *shall I sit beneath thy smiles, yea, beneath thy shadow with great delight, and find thy fruit sweet to my taste.* If thus indulged by thee, my Lord, with melody my soul shall sweetly sing,

Had I ten thousand hearts, those hearts shou'd be
A willing sacrifice to Thee;
To Thee whose wounds and blood so fully proves
Thy flaming heart exceeds all other loves;
O'ercome with ocean love, I do resign
My captive heart to be for ever thine.

MEDITATION XII.

CANT. ii. 16.

My beloved is mine, and I am His.

IN these precious words, *My beloved is mine, and I am his*, there is a mutual intercourse and vicissitude of claiming interest betwixt Jesus and his Church: the Bride glorieth in that intimate union and communion which is between her and Christ; and this she declareth by a passionate expression of comfort, and that from a heart enflamed with love, saying, *I am my beloved's, and my beloved is mine.*

Christ is the glorious Head of his betrothed Bride, and she, by ancient union, is one with him, as his mystical body. Jesus is the Head of all spiritual influence unto her; he freely gave himself for her and to her, with all his unsearchable riches and glories, as by marriage. If the person of the husband be the spouse's, all his riches and honours are hers likewise; so it is in the most wonderful and glorious marriage between the illustrious Bridegroom, which union-relation entitles the Bride to all
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the graces of her eternal Lord and lover. From this incomprehensible glorious union of persons comes divine and spiritual union; so that the virgin soul can say, Precious Jesus, and all his spiritual blessings are mine; I am interested in his holy life and passive death; the ruby bloody blessing of the cross is mine.

Union is the foundation of soul-communion. —On the other hand the Church can say, I am my Lord's; my life, soul and strength are his to glorify him: so that there is a lasting indissoluble union between Jesus and his elect children. Hence the original and spring of union is founded in Christ's uniting his people to himself from before the foundation of the world, and communicating himself first to his chosen Spouse and Bride;—for the spring missions forth the streams, and not the meandering streams the spring. The called of Jesus have interest in the offices of the dear Redeemer: every such soul can say of Jesus, He is my Prophet! he is my Priest! he is my King! under whose wise, loving and glorious reign I shall be safe, and blessed in time and eternity. The government is on his shoulders, and his dominion is over all. The quickened subjects of electing love have interest in the graces of the Lord

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Jesus

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Jesus Christ for all the blessings of an everlasting covenant are in Christ Jesus, which the Holy Ghost will enable the believing soul to appropriate to himself by the invisible, invigorated, out-stretched hand of faith.

Faith's language is, when in real exercise under unfrustrable influence, Christ and his spiritual blessings are mine; his clustered blessings! his love! his goodness! his power! his truth! his promises! with all the graces of his Spirit, are mine. There is a mutual love between Christ and his saints:—the Lord Jesus is the object of the Bride's love and admiration:—the Saviour's love rests and centers in his given Hephzibah; for he delighteth in her, yea, he rejoiceth over her; and her love centers in precious and altogether lovely Jesus. At times the believing soul can say, *who loved me, and gave himself for me*; we love him, because *he first loved us*. Jesus is my Lord and my God; his love is mine, and I am precious Christ's; he has captivated my heart, and fired my affections;—*whom have I in heaven but thee, and there is none on earth that I desire beside thee!* Between the Lord Jesus and his Spouse there is a mutual familiarity; Jesus is the Bride's familiar friend, a friend that loveth with inviolable

lable friendship: also her companion; he discovers himself unto her in the secrets of his love;—*the secret of the Lord is with them that fear him.* The heaven-born souls have fellowship and sweet familiarity with Almighty God in Christ Jesus; so that, when under the benign influence of the Holy Spirit, they can unbosom their hearts to him upon all occasions, as unto a most loving and familiar friend. The heavenly Bridegroom and his called Spouse have complacency and rest in each other's love:—Glory Jesus hath a complacency in his Church; he is well-pleased in her, and with her;—well-pleased with her as the Father's donation—well-pleased with her as the purchase of his invaluable blood—well-pleased with her as being bound upon his heart with the strong cords of everlasting love—well-pleased with her as being under the aboundings and superaboundings of his grace, under the wings of his protection, and the guidance of the Lord the Spirit. The Spouse has also complacency in her beloved Lord and Saviour, confiding in his goodness and faithfulness, cordially approving of all all that is in him, as the most amiable and desirable object in the whole world: hence she saith, *Thy love is better than wine:*—again, *Be-*

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cause of the savour of thy good ointment poured forth, therefore do the virgins love thee. O that my soul may be helped to delight and glory in precious Christ, the adorable object of my faith and love. The order of this most glorious mystery of Union with Jesus, is the well-spring of all grace in us : — our grace freely flows from the ocean fulness of his grace, and our love from his love's immensity. His love first descends, and then we ascend with ardent love to him. Love is the attractive loadstone of love!—The Redeemer's love let down into the hearts of his people, cannot but cause a reflection of ours upon him :—our love is the touch of his love ; we love him, because *he first loved us.*

O Saviour ! raise my soul to things above,
And thaw my frozen breast with flames of love!

O my soul ! it must be the same almighty Spirit that reveals unto thee the love of Jesus, that must draw out thy affections after him and to him : it is the work of the Holy Ghost to unveil the rich and boundless love of Christ to the soul, which powerfully constrains it to love and adore. The Lord Jesus Christ is ours by royal grant and free donation ; *God so loved the*
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the world, (that is, the world of his elect) that he gave his only begotten Son;—gave him, even the jewel of his own heart, a jewel of invaluable price. Emmanuel Jesus gave himself unto us by his own consent; he hath passed over himself unto us: *Paul*, under soul-enjoyment of this precious truth, could say, *Who hath loved me, and given himself for me*; that as the Almighty freely gave precious Jesus, so precious Christ freely gave himself to and for all his elect children. The Redeemer has made over himself by a holy and solemn betrothment and royal marriage to his Church and Spouse: although she had nothing to bring to him but poverty, wretchedness and misery, yet he took upon him our nature, in order to discharge that immense sum which we owed the infinite Justice of God: hence as the woman's debts devolve on the man after marriage, so it was with the Lord Jesus Christ and his Spouse; the Father laid on Jesus the iniquities or debts of all his people, and Christ stood responsible for payment, and did honourably and fully discharge every mite which they owed to the Justice of God*. The glorious Emmanuel is
ours

* *Dr Goodwin on the Support of Faith*, sect. 3. page 34.—

“ God did, as it were, say to Chr.st, What they owe to me, I
“ require

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ours by giving his Holy Spirit to us, for the Spirit is given (yet freely descends) to testify of Jesus—*He shall testify of me*; he shall shew us all things that are given us of God, whereof the Lord Jesus is the great unspeakable gift of the Father's love! hence no man knoweth the things of God but through the powerful influence of the HOLY GHOST: hence we find that he who had been brought from the feet of *Gamaliel* to the feet of Jesus, informs us, when personating the Church of Christ, *Now we have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God.*

The Church is the dear Redeemer's by the Father's donation: the voice of precious Jesus in his holy word, is, *Behold I, and the children whom thou hast given me; thine they were, and thou gavest them to me.* The Church was chosen pure in Jesus, blessed and approved in him, portioned and established in him before the foundation of the world. The Elect are the Redeemer's by a voluntary choice; *I have chosen*

“ require it all at thy hands; and Christ assented, and from
 “ everlasting struck hands with God to do all for us that
 “ God could require, and undertook it under the penalty that
 “ lay upon us to have undergone.”

chosen you out of the world: They are his by an invaluable price; *ye are bought with a price.* Jesus stood in the law place of his people, and redeemed them from the curse of the law, therefore are they his by right of redemption. They are his also by covenant; I entered into covenant with thee, or for thee, and thou becamest mine; that is, I entered into covenant for thee before the world began, and thou becamest mine IN THE BONDS OF AN INDISSOLVABLE UNION; and I have manifested my covenant to thee, so that thou art become mine by regenerating grace and virtual power; so that thou now see'st that my covenant is with thee, to do all in thee and for thee which thou standest in need of: I have, from the boundless love of my heart, taken thee to be my Love, my Dove, my fair One and Bride to all eternity, having cast my skirt over thee, that thou shouldst be for me, and not for another. O my soul! adore that eternal ocean fulness of the Father's love to thee in precious Jesus, which at times has sweetly been unveiled and communicated to thee under the benign influence of the Lord the holy Comforter.

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I am my Lord's, my Lord is mine,
Our hearts in union oneness join,
Beloved Jesus is my Bridegroom dear,
With joy and love my soul doth him revere.

My Lord hath rais'd my soul to things above
To contemplate his great election love ;
I in his heart have seen my mansion dear,
In hallow'd blood my name is written there.

My well-beloved Saviour and my God
Has paid my debt with thousand drops of blood
Which fell from gaping wounds for sinful me,
'That I thro' crimson gore might cleansed be.

MEDITATION XIII.

HOSEA xiv. 5.

I will be as the dew unto Israel.

THE incomprehensible and infinitely great Jehovah has often, in his Holy Scriptures, resembled the Dew, which makes the earth fruitful, to his grace, that makes the hearts of the vessels of mercy, who are naturally barren and dead, to bring forth fruits of righteousness.

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The Dew is of an heavenly original; it comes from the womb of the morning; *it tarrieth not for man, nor waiteth for the sons of men.* Thus it is in the great and glorious work of Regeneration; it is wholly from above; it is wholly of the Lord, without any preparation of man. No man can be an agent in fitting himself for grace: as no man can be antecedently active to his natural birth, neither can he be to his spiritual or heavenly birth: hence the Dew of regenerating grace *tarrieth not for man, nor waiteth for the sons of men,* but freely comes down at the appointed times to all those who are ordained to eternal life, and appointed to obtain salvation through Jesus Christ.

The Dew in its descent falls imperceptibly, so that the clearest eye cannot see it—so silent that the most attentive ear cannot hear it; but when it is come it is visible, but how it comes none can tell. After such a manner are the breathing of the HOLY GHOST, and operation of sovereign grace upon the souls of God's elect; the Holy Spirit's movements are all unfrustrable, and efficacious to allure, yet the way is hidden; *the wind bloweth where it listeth, and thou hearest the sound thereof, but canst tell whence it cometh, and whither it goeth; so is every one that*

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that is born of the Spirit. The Dew is most abounding, when all is calm and serene, when the heavens are least disturbed with winds and storms:—thus is it with the falling dews of grace; those hearts are most refreshed with it, that are the most weaned from the breasts of this world, and are least disquieted with worldly cares; whose ardent wish is, to leave

Earth to earthly minds,
And soar above to things which are divine.

Those souls who are (truly in a spiritual sense in their right minds) sitting at the feet of precious Christ, are oftentimes, like *Gideon's* fleece, plentifully wet with the dewy evidences of Jehovah's love, when others round about them are very dry. Happy souls! who are awaked to sing: even those who have dwelt in the dust, and have found the abounding grace of precious Jesus on their souls, to be as the dew of herbs; and who can, in a spiritual sense, breath the language of *Job*, *My root was spread out by the waters, and the dew lay all night upon my branch.*

On me, my Lord, let heav'nly Dews descend,
That I may love and live to Thee, my friend.

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The dew is of a reviving nature, bringing life and verdure to meads, flowers, plants and herbs, which the heat would scorch or wither: therefore when the Almighty promised his *Israel* the beauty of the lily, the rooting and spreading of the cedar, the fruitfulness of the olive, to effect all that he hath said in a promissory way, he has prefixed, *I will be as the Dew*. JEHOVAH is the Father of the rain, and begetteth the unnumbered millions of drops of dew; *his heavens shall drop down dew;—and the heavens shall give their dew*, in a sovereign way, upon the vegetable world. Thus doth the Lord descend with innumerable blessings on his *Israel*, because he hath loved *Israel* for ever with a love of beneficence and complacency, and his favour is to them as dew upon the grass. The Dew wonderfully revives the flowers, grass and herbs, after the scorching rays of the sun, which cause languishings and sicknesses:—thus is the Dew of grace to the child of God, after being scorched with fiery trials within and from without; yea, then is precious grace like a cloudy dew in the heat of harvest. Dew cometh down in the night, while men sleep, and faithfully performeth its sovereign will and pleasure:—thus doth the
Dew

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Dew of grace descend upon the disciples of Jesus oftentimes when they are in an inactive, slothful, slumbering frame, causing the lips of them that are asleep to speak with, *or ever I was aware, my soul made me like the chariots of Amminadab.* O my soul! thy Lord and Saviour's head and heart are filled with dewy blessings, which he will freely bestow upon thee! O my Lord, my fruitfulness, my growth, my life depend alone upon the drop-pings of thy grace! Let thy grace always distil upon me as the dew, and as the small rain upon the tender herb; then shall I be *as the ground which drinketh in the showers that come oft upon it, and bringeth forth fruit.*

On me let heav'nly dews descend,
Then shall I nourish'd be;
Unnumber'd dewy blessings send,
Reviving drops on me.

I know thy dewy grace is free,
It tarrieth not for man,
It cometh imperceptibly,
Without an aiding hand.

Commission'd is each drop of grace
To soften and revive
Souls blest in Christ, the hiding-place,
By Jesus kept alive.

Heav'n's

Heav'n's Dew doth precious verdure give
To meads and pleasant flow'rs;
Thro' dewy drops each saint doth live,
And Mercy's genial show'rs.

O Christ! my growth depends alone
Upon thy blessings free;
My soul will languish, fade and mourn,
If dews withholden be.

Like passive earth, my soul would lay,
Waiting thy sov'reign will;
O may I feel, each given day,
Thy grace on me distil!

MEDITATION XIV.

REV. xxii. 16.

I am the bright and morning star.

IN these glorious words Christ tells his Church that he is *the bright and morning Star*. Jesus is the light of nature and of grace: hence he is said to be *a great light*; also, *the light of the Gentiles*; and to be *the true light*,
which

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which lighteth every man that cometh into the world * ; and here a bright and morning Star. Some, by this *bright and morning Star*, have understood the divine nature of Christ Jesus, which is bright and glorious, said to be *the brightness of his Father's glory*. Others have thought that it pointed to the human nature (which was immaculate) rather than the divine, it being said in prophecy, *A Star shall come forth of Jacob*. The divine Redeemer is never compared to the moon, because she hath her spots ; but he is compared to Stars of light and brightness ; here he is called a *Day Star*. Stars send forth their beams, whereby they dissipate darkness : so the adorable Jesus, having hid in him *all the treasures of wisdom and knowledge*, sendeth forth his orient beams of light, whereby he removeth the gross and thick darkness from the minds of his fallen elect children. Christ is a Star in his doctrine ; by his doctrine he scatters the darkness of ignorance and of death, and opens the eyes of his people to behold with holy transport the foundation-doctrines of his precious and glorious Gospel. Christ's doctrine

* The light of nature, and the light of reason, which is said to be the candle of the Lord, and spiritual light to all the elect world.

trine is a convincing doctrine; he shall convince the world of sin, of righteousness, and of judgment. Christ's doctrine is a quickening and converting doctrine; *the words that I speak are spirit and life.* His doctrine is an alluring and comforting doctrine — a doctrine full of consolation, which sweetens the mouth of faith, brings a part of heaven into the soul, and opens the lips to warble forth his praise with unfeigned melody: so in this respect there is abundance of glory in viewing Jesus as *the bright and morning Star* in his doctrine. The Lord Jesus was a Star in his great, wonderful, and glorious miracles; his fame went throughout all *Galilee* and *Syria*, and all the countries round about; Jesus went about all *Galilee*, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people: *And his fame went throughout all Syria, and they brought unto him all sick people; great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them; insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind*
to

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to see; and they glorified the God of Israel. Thus did he shine forth as the bright and morning Star, yea, as the God of mercy and almighty power. The dear Redeemer shined forth in his unparalleled humiliation; he who was rich, for the sake of his people became poor, that, through his poverty, they might be rich. He even washed the feet of his disciples, and wiped them with a towel. He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth: yea, saith Jesus, I am meek and lowly in heart. O my soul! mayest thou be helped to admire and adore the humble brightness of this wonderful Star, even thy lovely and precious Lord and Saviour! Jesus was a bright Star in his unexampled obedience; he humbled himself, and became obedient unto death, even the death of the cross. He bore the sins of his beloved many; he was wounded for their transgressions, he was bruised for their iniquities, and the chastisement of their peace was upon him; when he was put to an open shame under the pressure of divine wrath and curses of a broken law, in order that he might deliver his people from the wrath to come. Christ is a bright and morning
Star

Star in his love, respecting the ancientness of it to his people; it is from the womb and morning of his own eternal existence! His love is like the marriage-ring, having neither beginning nor end, and is invariable and constant. The greatness of this love is set forth with a *God so loved the world*, (that is, the elect world) as to give his Son to die for it; yea, Christ has so loved his people, as to wash them in the fountain of his own blood. His love shines forth in his pity and compassion towards the jewels of his heart; for he is full of compassion, and is ever resting upon his ransomed possession with complacency and delight, and will let out the beams of his precious forgiving love into the souls of his peculiar people, according to the good pleasure of his will. The morning *Star* is looked upon, and considered as the most brilliant of all the heavenly bodies, a *Star* of the first magnitude: the almighty Jesus is a *Star* which is most eminent; there is no *Star* among the children of men*, no angel in heaven, no, not all the angels in heaven are equal to the Lord Jesus Christ; he is
of

* Princes and nobles are called *Stars*, or *Lights*, 2 Sam. xvi. 17. *David* was a *Star* of great magnitude in *Israel*.

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of higher magnitude, of greater beauty, glory, and majesty, than all on earth or in heaven; all the lights in the world, and all the stars and lights in heaven, yea, the heavens themselves are the produce of his infinite wisdom, and are indebted to him for their brightness, beauty, and glory. It is said that Stars have their influences, and let down their influences upon the creatures on earth, even on the rational, brutal, and vegetable worlds. Mention is made by *Job* of *Pleiades*, the Seven Stars, and *Orion*, and others that send down their influences:—the Lord Jesus Christ sends down and lets out his influences on his chosen people; he is the reservoir, or fountain-head of influence; it is out of his fulness that the called elect *receive grace for grace*. The bright and morning Star brings tidings that the day is approaching; when the morning Star is up, we know the day is near: so precious Christ, as a morning Star, hath brought good tidings, by his glorious appearing as the Saviour of his people, who hath abolished death, and hath *brought life and immortality to light through the Gospel*; of which the holy angels sang with unutterable melody, *Glory to God in the highest, on earth peace, goodwill towards men*. The Lord Christ will be a
bright

bright and morning Star in the glorious Millennium, when *the pots in the Lord's house shall be like the bowls before the altar: yea, every pot in Jerusalem, and in Judah, shall be Holiness to the Lord of Hosts.* The Lord Jesus is a Star for light and direction to all his saints while in this world of mists and darkness. Mariners, when at sea, if they can but see a Star, especially the Pole Star, they esteem it an invaluable privilege, and know how to steer their course, in order to avoid rocks, sands, dangers, and shipwreck. Thus, my soul, if thou art helped to look to thy adorable Jesus * as thy bright and morning Star, thy course will be steered through this sea of tribulation, which is a sea of affliction, and a sea of sin, and be guided safe over the ocean of this sinful world to the haven of eternal rest.

My

* If this bright and morning Star be risen in thy heart, it will be discovered by the following: Thou admirest and adorest precious Christ as a Star of the highest magnitude, and acknowledgest his Gospel to be more precious unto thy soul, *than thousands of gold and silver*; yea, esteamest it to be *sweeter than honey*, or the droppings of the honey-comb, and canst say, *Thy word is very pure, therefore thy servant loves it*, Psalm cxix. 140. The soul is also transformed by the renewing power of the Holy Ghost, and loves all those that are under the benign influence of the same bright and morning Star.

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My Jesus is a Star most bright
Of influence and pow'r ;
A Star of uncreated light,
Whose brightness I adore.

A shining Star ! in doctrines sweet,
And miracles of pow'r ;
A Star to guide my wand'ring feet
In each bewilder'd hour.

A Star that scatters clouds and sin,
A Star of tidings good,
A Star which angels usher'd in,
A Star to shine in blood.

A Star of love and glory bright,
And sweet humility ;
A Star of praise and sweet delight,
And tender sympathy.

MEDITATION XV.

ISAIAH xxviii. 16.

*Therefore, saith the Lord God, Behold, I lay in
Zion, for a foundation, a stone, a tried stone, a
precious corner stone, a sure foundation.*

THE Lord Jesus Christ was laid by an im-
manent act in ancient settlements, as that
foundation which should be laid in this time-
state

state for a temple of elect stones to be built upon, which the gates of hell should never prevail against:—*Behold!* says the eternal JEHOVAH, *I lay in Zion, &c.* This sweet portion contains a most glorious and blessed display of our Redeemer's consummate ability for his important and wonderful work: Jehovah speaks, and every word is as the dropping of the honey-comb, yea, every sentence is full of consolation; therefore will prove wells of salvation to the Church and People of God. The Lord Jesus was tried beyond expression or conception, in the days of his humiliation, by all the force and vehemence of temptations, and all the weight of sore afflictions:—he was tried of Jehovah the Father, in that he laid all the ponderous weight of our sins, (as in *Isa. liii. 6. And the Lord hath laid on him the iniquity of us all;*) and the whole of his wrath due for sin, in the out-pouring of the curse of a broken law upon him:—he was tried by wicked men; *he was despised and rejected of men, who said, Away with him, crucify him:*—he was tried by all the infernal powers; for in his unparalleled and inconceivable sufferings he saith, *This is your hour and power of darkness:*—thus, my soul, thy precious Saviour was tried by heaven,

G 3

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ven, earth, and hell. Thy Redeemer is also a *precious corner-stone*, for that worth and value that there is in him, in that he sustains and unites the whole redeemed edifice in one bond of love!—Further, it wonderfully appears, that thy Lord and Master is a *sure foundation* as to his glorious person, being God as well as Man. We may therefore with infinite safety, rest our immortal souls upon him for salvation; for he is such a foundation that cannot fail; for his nature is love, (and that is unchangeable!) and his power is infinite. What the Lord Jesus Christ hath done in an obediential way, both active and passive, is a sure foundation to trust upon, even his invaluable blood, and immaculate righteousness! The adorable Saviour is a *proved foundation*; the vessels of mercy and honour have found him a strong, sure, and stable foundation in all generations, an immoveable basis. All the church triumphant arrived safe at their desired haven upon this foundation; and glory! glory! be unto our unchangeable and eternal lover, this foundation standeth sure; *the same yesterday, to-day, and for ever*. Here, my soul, thou mayest admire the infinite love of God in providing such a *sure foundation* for thee to trust the salvation of

of thy immortal soul upon ; *herein is love ; not that we loved God, but that he loved us, and gave his Son to be a propitiation* and foundation. Come then, my soul, consider that in all thy drooping and disconsolate moments precious Jesus is thy precious foundation, that will bear thy soul safe through all the various afflictions, sorrows, and tribulations which thou meetest with in this time-state, and at last bring thee safe through the dark valley of the shadow of death, safe into the blissful vision of eternal day.

Before this lower world was made,
Foundation of my rest was laid,
Fix'd by the blessed Three ;
In councils of election love
The union oneness there I prove,
Securing bliss to me.

Foundation-love I do adore,
And long to know it more and more,
And all its beauties see ;
On that foundation may I rest,
In which this soul of mine is blest,
To all eternity.

MEDITATION XVI.

PSALM xlii. 1.

*As the hart panteth after the water-brooks, so
panteth my soul after thee, O God!*

HERE is one of those sweet and strong ejaculations which *David*, under divine influence, sent up to heaven, the place of his treasure and hope, and the dwelling of his gracious God and Father. There is a most divine emphasis in all scripture eloquence; every word has majesty shining in it, because it has eternity stamp'd upon it. It is likely here, in the text, it is meant of the hart's panting * when it is chased by the hunter; it then pants after the water-brooks for the quenching of its thirst, as the following words clearly intimate, *My soul is athirst*; the little relicks of strength that it has, it spends in panting after the streams of water. Thus did *David's* soul ardently pant after the living God;

* It is said when the hunted hart can find no place of safety, it then pants after the water-brooks, as the only place of refuge.

God ; and so does every awakened subject of divine favor. Nothing can calm the thirsty hart, but the streams of water ; neither can any thing content the panting soul, but manifestive discoveries of the pardoning love of God in Christ Jesus. The soul has a vast capacity, and nothing can satisfy or fill it, but he that is full pels itself. It is true, the least manifestation of God's favourable presence is enough to comfort and support the soul, but it is not enough to satisfy the redeemed child :

A glimpse of love cannot suffice ;
My soul for all thy presence cries.

O how delightful is it to see precious Christ through the lattices of promises and ordinances ! There is great sweetness in all these clusters of *Canaan*, but yet such as cause an ardent longing for more ; the soul longs for fulness of communion with JEHOVAH in all his DIVINE PERSONS. The thirsty hart never leaves panting while it has any being, neither does a true follower of the Lamb ; for the heaven-born soul finds more incomparable sweetness in the very panting after his God, than any of the sons of earth can, when with complacency they take their fill of their choicest delights, which, at
best,

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best, is but muddy contentment. In temptation seasons the pantings of the soul are strong after God, languishing and praying thus; *Compass me, O God, with thy favour as with a shield; keep me as the apple of thine eye, and hide me under the covert of thy wings: deliver me from my strong enemy, and from him that hateth me, for he is too strong for me. O send me help from thy sanctuary, and strengthen me out of Sion!* Redeemed soul! Satan can never make a partition between thee and thy God; he can never tear thee out of the loving heart and bleeding wounds of thy precious Lord and Saviour! The tenderest bowels of God's dearest compassions are towards thee in precious Christ; so that the gates of hell can never prevail against thee, being founded on the permanent Rock of Eternity, who is thy refuge, and who will make thee more than conqueror over all thy temptations. In desertion seasons, even then the soul pants after its gracious God and Saviour, when the soul walketh in darkness and hath no light, when it can meet with nothing but waters of *Marah* and *Meribah*; when its drink is nothing but gall and vinegar, and its food bitter herbs, and under an eclipse of God's favour; even then the soul thirsteth
after

after God with, O that one would give me to
drink of the water of the *well* of BETHLEHEM!
Well, my soul, is it thus with thee? Well,
thou shalt find a door of hope opened unto
thee in the valley of *Achor*; thou shalt find
him to be a God of consolation in which all
the sweet balm of *Gilead* is wrapped up.

I pant for blood, for blood must ease my grief;
Panteth my soul for blood to give relief!
I pant for precious blood of Christ the Lamb,
I pant to feel that virtual bloody stream
Run in my heart which is unclean and foul,
I pant to feel thy blood o'erwhelm my soul:
O may I now its healing virtues prove!
Then shall I sing and praise with tears and love!
And shed ten thousand tears of grief for sin,
Wash'd in redeeming blood, vermilion spring!
Whose boundless virtues all the saints shall sing. }

M E D I-

MEDITATION XVII.

2 SAMUEL xxiii. 5.

Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, although he make it not to grow.

IN the verse preceding these most precious and blessed words we are told by infinite Wisdom, that *he that ruleth over man must be just, ruling in the fear of God*; which words, I humbly conceive, are referable to Christ, who is emphatically the *just One of heaven*, on whose shoulders is the government of universal nature, as well as the government of his church and people, militant and triumphant.—*And he shall be as the light of the morning*, (namely, the GLORY-MAN, CHRIST JESUS) *when the sun riseth*; that is, in his Person, Glory, Faithfulness, Offices and Love, shall be like the morning, and like the growing glories of the day; for he will diffuse his orient beams, his bright effulgent rays, and the honours of his
fragrant

fragrant name, like the sun, from east to west ;
—yea, he shall be *a morning without clouds* ;
that is, his sweet name—his melodious Gospel
—the transcendent glories of his incarnation—
the invaluable merit and virtual power of his
blood and precious resurrection, shall shine
without obscurity, darkness or clouds ;—yea,
like *as the tender grass springeth* out of the earth
by clear shining after rain, so shall the glory of
Christ's kingdom spring forth, and become fer-
tile, beautiful, and pleasant to behold.

O Saviour sweet !
I Thee intreat ;
O precious Jesus mine !
Send from above
Kind show'rs of love,
And whisper, *I am thine.*

*Although my house be not so with God ; yet he
hath made with me an everlasting covenant :—*
Let it be observed, that the Covenant of
Grace was never with any other but the MES-
SIAH, whom God the Father gave for a cove-
nant of the children of his love, *my covenant of
life was with him* : it was not possible in the
nature of things to be made with any crea-
ture ; for none but the Lord Jesus could fulfil
the

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the conditions of it; therefore by the *house*, I think, we may understand the church militant; and by its *not being so with God*, I conceive we are to understand that it was not then like the springing grass by clear shining after rain, yet it should afterwards revive and flourish, because there was a glorious and everlasting stipulation and covenant-agreement, namely, that it should not only bud and blossom, but also bear and bring forth much fruit. The holy covenant was *ordered in all things*; that is, relative to the accomplishment of it, namely, in promises, blessings, and communications of grace, strength of faith and fervency of love, to make the house of saints grow like grass by the clear shining after rain. The Covenant of Grace is likewise a *sure* covenant; that is, sure to all the chosen seed; not upon terms and conditions, but by a free donation from Jehovah; not standing upon the will of the poor elect sinner, as left to his will in choosing or refusing, but upon his own almighty power in sweetly commanding the will agreeable to prophecy, (the Father speaking to the Son) *Thy people shall be willing in the day of thy power*; which makes the covenant sure, in all the blessings of it, to the Spouse and Bride of the glorious

glorious lover, assuring them, that *he will be their God, and that they shall be his people*; hence the blessed covenant is called *the sure mercies of David*.

This is all my salvation, and all my desire: this was what the great and glorious REDEEMER's heart was set upon, and had a desire after; this was his desire in his engagements for his people, because *his delights were with the sons of men*:—thus sang the Church of old, *his desire is toward me. Although he make it not to grow*; that is, though the house, the Church does not grow*, yet the holy and precious covenant is *sure*; and therefore it is settled and ordered in all things for its growing and flourishing; *Israel shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive-tree*.

These words I also view as descriptive of *David's* feelings and views of interest in the perpetuity of Jehovah's love—*although my house be not so with God*. Although the royal Psalmist was a man after God's own heart, yet he had but a wicked house:—*Absalom* had caused
the

* That is, the Church did not grow under that dispensation, in that way and manner as it should under the GOSPEL, more especially in the latter-day glory.

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the assassination of his brother *Amnon*, and awfully rebelled against his father, and had wickedly lain with his father's concubines; and *Amnon* had also defiled his sister *Tamar*. Now the man of God, under an humbling sense of all this great wickedness, and of his own folly, unworthiness, and affecting backslidings, mournfully sighs and cries, *Although my house be not so with God*; as much as if he had said, I have not walked answerable to these great mercies and kindneses, providential and spiritual, which the God of my salvation has bestowed upon me; YET, now comes in the spring-tide of comfort, namely, *he hath made with me*, or he hath made with ONE, (namely, Christ) in behalf of me, *an everlasting covenant, ordered in all things and sure, which is all my salvation and all my desire*. O precious, inexhaustible spring of consolation! The Covenant of Grace is an everlasting covenant; it shall never be altered, it shall never be broken; for JEHOVAH will never break covenant with the objects of his love, but is their God, and will be their God for ever and ever, even their guide unto death. O what an handful of sweet flowers has faith got in this blessed Covenant of Grace! This HONEY-COMB COVENANT drops sweetness into

into the mouth of faith, as well as into the hand. Come then, drooping saint, consider that this covenant is everlasting on Jehovah's part; for he has said, *I will never turn away from them to do them good.* It is also made everlasting on the elect's part, through divine faithfulness, for thus saith the Lord, *They shall never depart from me; for I will put my fear in their hearts, that they may fear me for ever.* O what heart can conceive, or what tongue can express that infinite counsel, wisdom, love, care and tenderness that the incomprehensible JEHOVAH has expressed in ordering the Covenant of Grace, so as it may most suit to all the wants and necessities, sicknesses, tribulations, trials and desires of his poor elect children! Beloved, redeemed, and called soul, hast thou not reason to sigh it out as *David* did, *Although my house be not so with God?* that is, the house of thy soul: How often hast thou acted the perfidious part in playing the harlot with many lovers? What ingratitude hast thou been the subject of since regenerating grace has distinguished thee to be a vessel of honour? What multitude of vain thoughts hast thou willingly granted a lodging-place in thy heart? What murmuring under trying providences? What

H insensibility

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insensibility of momentary mercies? What cleaving to the dust? What indifferency, inattention, coldness and indevotion, at times, hast thou found in the solemn services of God? How often hast thou been unwatchful, light and trifling in thy conversation? Have not thy heart-backslidings and inward falls, through the power of corruption been without number? Thy sins of omission and commission, dost thou not think of them with sorrow? and upon a review of the above, art thou not constrained to cry, I see, I feel my house is not so with God, as his great love, goodness and mercy calls for? Well, it is good to be sorrowful, after a godly sort, on account of the above:

But briny tears can ne'er repay
The debt of love we owe.

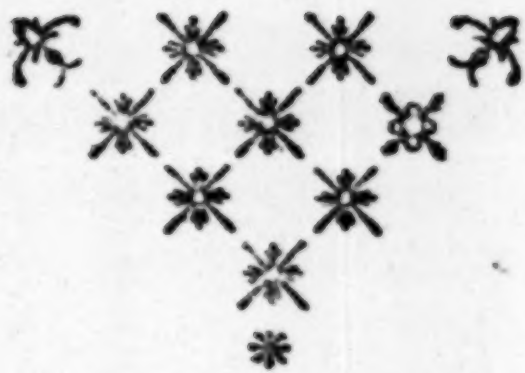
Thou see'st then, redeemed soul, that thou canst not find satisfaction in thy own house; therefore thy sweet spring-tide of comfort must flow in from, *YET he hath made with me* (or made with Jesus on my behalf) *an everlasting covenant, ordered in all things and sure.* O precious Christ! *this is all my salvation, and all my desire!*

Although

Although my house be not so with God,
Yet am I lov'd and wash'd in Jesus' blood ;
Bless'd in that cov'nant which is order'd sure,
My Christ and I are one for ever more.

Disorders in my house I daily feel,
'Tis not as I wish, I mourning tell
My Lord—who knows my sinful heart,
Which oft distressed is with pungent smart.

Cover'd with shame I often am for sin,
And mourn and deeply cry, *unclean, unclean!*
All my salvation and desire is this,
To reign with Christ, who my salvation is.



1800

1801

1802

1803

1804

1805

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1807

1808

1809

S O M E
G O S P E L - T R U T H S

Experimentally interwoven in the following

E P I S T O L A R Y L E T T E R S.

O Thou who in thy servants dost delight!
Accept from worthless me this little mite;
On me some gracious show'rs thou down didst send,
And water'd me while I the following penn'd.
Happy if these should instrumental prove
To make one sinner look on Thee and love:
Happy if these one drooping sinner cheer,
And calm the tempted soul distress'd with fear.

I J O H N ii. 21.

*I have not written unto you, because ye know not the truth;
but because ye know it, and that no lie is of the truth.*

I J O H N v. 13.

*These things have I written unto you that believe on the name
of the Son of God.*

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T H E C O N T E N T S.

L E T T E R I.

*U*ANDER being called from menial employ to the work of the ministry, meets with unkindness from some neighbouring shepherds, who despised him, because he had not been nursed on the lap of Science.—EMELLAH sets forth the weakness of human literature to fit for ministerial labours, and the glory of the HOLY GHOST in fitting men for sanctuary-service.

L E T T E R II.

EMELLAH hearing that MARDALLAH (under shepherd at the little hill Miffar, in Gilead) was under the chastening rod, endeavoured, under God, to be a son of consolation to him.

L E T T E R III.

*U*ANDER being under fiery trials, and hearing that EMELLAH had a long time been in the furnace, and that he had sent a letter to MARDALLAH, dated from the Furnace of Affliction, desires a copy of the same, which was freely sent him.

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PHYUDAL (*under shepherd at Oxmeldon*) laments to EMELLAH his finding so much unhallowed fire in some of the controversial writings of some of our watchmen in Israel.

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EMELLAH to ELDON, on hearing that he was in great heaviness, through manifold temptations.

LETTER VI.

EMELLAH to ELDON from the Sharon meads, near Bethsaida's pool.

LETTER VII.

EMELLAH sends for and receives a letter from UANDER, called, The Spiritual Mariner.

LETTER VIII.

EMELLAH to ELDON, on the inviolable friendship, faithfulness, unchangeableness and perpetuity of Jehovah's love to his children.

LETTER IX.

EMELLAH sends UANDER his Evening's MEDITATION from the banks of Cherwell, near the city of Oxmeldon.

LETTER X.

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SOME

S O M E

G O S P E L - T R U T H S, &c.

L E T T E R I.

EMELLAH to UANDER, *on the unkindnesses which UANDER met with from some neighbouring shepherds, who despised him, because he had not been nursed on the lap of Science.*

Dear UANDER,

Y O U R epistle has reached my hand and my heart, for which I desire to be thankful unto God ; and for his great love in disposing your mind to regard so poor, unworthy, unfaithful, and unprofitable a *servant* ; for I do not reckon myself a column in the house of my God, but a poor frail rafter, worthy only to be a hewer of wood, and drawer of water to the citizens of ZION. I am no prophet, nor prophet's son, but a living clod, a quick-
I ened

ened stone, a MONUMENT OF GRACE, plucked as a brand out of the fire, and washed in the fountain of a SAVIOUR'S BLOOD!—Talk of wonders or miracles, I am both; a great wonder to myself, and to many of the Lord's people, and to some of the ministers of Jesus—and doubt not but to the angels of God:—O the riches of his love, mercy and grace, in calling me out of (worse than *Egyptian*) darkness into marvellous light, and revealing his Son in me, giving me the knowledge of his precious salvation by the remission of sins!—a miracle to myself, that ever the LORD JESUS CHRIST should make use of so unworthy a creature as I am to be a fisher of MEN. O the wonders of grace, and captivating power of JEHOVAH'S LOVE! He will send by whom he will, that the excellency of the power may be of HIM, and not of men. Truly God is a sovereign in providence, as well as in grace, for both the former and the latter are wonderfully amplified in unworthy me.

You mention the great opposition which you have met with from those who call themselves the disciples of REASON, who think to gain the port of heaven with that shattered rudder; but you well know, that if infected and defective

tive reason is the helm, there could be no necessity for a Saviour, revelation, or faith. I know that many of our academian fashionable teachers, cannot look with a pleasant eye on any of those who are called from menial labour (like *Amos*, who was among the herdmen of *Tekoa*) to the work of the ministry; therefore we must naturally expect depreciating speeches dropped from their lips, and for the following reason, namely, because they imagine themselves to be the princes of our *Israel*, and that the wells of salvation are to be digged with the staves of human literature. But is it possible that wells of a divine nature can ever be digged with the superficial instrument of acquired knowledge? Is an understanding in human science of any use to open or give clear discoveries of spiritual mysteries contained in the Scriptures of Truth? Can it be demonstrated that ever human wisdom was honoured or dignified of God as a key to unlock the deep things of revelation? The questions propounded, the most feeble member in the LORD JESUS can easily solve. Classical learning is not grace, neither the understanding of science the knowledge of Jesus Christ. The Gospel of the kingdom is of a more glorious and exalted nature, than

than to stand in need of a classic laurel, or the wreath of science; for both the former and latter, when set in competition with divine revelation, may justly be counted, in the language of *Gamaliel's* pupil, *dross and dung*, because of the excellency of the knowledge of Jesus revealed therein*. Methinks that every true minister of Jesus is ready to take up the pathetic lamentation of the weeping prophet, as applicable to the present state of many churches at this day; *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night* for the lukewarmness of the daughters of ZION, and the coldness and deadness of many of her watchmen. O what a piercing thought, what a lamentable truth is this! The famine is in most professing churches, and death is in the pottage instead of life, which her teachers pour forth from their pulpits†. O thou most adorable SAVIOUR! take the golden snuffers in thy hand of power, and snuff the dwindling stars, the dim lights of thy

* Human knowledge, natural or acquired, are both amiable when servitors;—the *Gibeonites* were useful to *Israel* as hewers of wood, and drawers of water, *Joshua* ix. 27.

† Many of God's dear children have been slain, as to their comforts, by reason of uncertain sounds in public ministrations.

thy churches ; so will thy great name be more glorified and adored, and thy matchless beauties more transporting to thy saints. Dear UAN-
DER, my earnest desire and prayer unto God is, that it would please him to lead and guide you into all truth, according to his promise ; that whatsoever is his will, you may be fully convinced of by his Spirit, and be led to embrace not only as a duty, but as a covenant-privilege. May you be helped to take the whole sacred roll as from the hand of God, that it may be *a light unto your feet, and a lantern to your paths* ; and may the Lord the Spirit so irradiate your mind, that you may see JEHOVAH JESUS revealed in his beauties and glories in the Scriptures of INFALLIBLE TRUTH. May you have believing views of Jesus, as your great HIGH PRIEST, as your true URIM AND THUMMIM ! and may you be enabled to glory in him as your ALPHA AND OMEGA in time and eternity !

You never need to apologize to me for your freedom ; “ the more free, the more welcome,” you know, is my old motto amongst the friends of the Bridegroom. Freedom of spirit, plainness of speech, and openness of soul are believers privileges one with another ; and this
will

will ever be the case while we are living near to Jesus, under the genial showers of his grace, and benign influences of his Spirit. But I find I must conclude, as the hour of prayer is returned for me to go before my family with a *Josbua's* resolution, *but as for me and my house, we will serve the Lord.* The aspiration of my soul is, that that dear and precious Christ, whom you preach, may strengthen you in all your ministerial labours, and crown them with showers of blessings; and as he makes you useful in his vineyard, may he make you and keep you humble, that the Saviour may be crowned in the glory of his work, in the midst of your SOLEMN ASSEMBLIES.

Your affectionate

E M E L L A H.

P. S. My love to all your dear flock, especially to your senior deacon ESMILDON, and DRUSILLA his wife, whose great kindness I shall always acknowledge in providing me a little chamber, a prophet's room, that when I come to *Gilead* I may turn in thither to REST.

L E T T E R

LETTER II.

EMELLAH to MARDALLAH, *under shepherd of the Church of CHRIST meeting at the little hill Missar in the village of Gilead, who was under the chastening rod; which sickness ended in his sweet removal from earth to heaven.*

Dear MARDALLAH,

SUCH you are to me in union love, and bonds of inviolable friendship. I have often thought on you at a throne of grace, especially at those seasons when I could feelingly and fiducially say, *the Lord thinketh upon me*: yea, I now feel a glowing, ardent wish, that you and I may have more glorious discoveries of that fragrant truth, expressed in those melodious words, *and ye are compleat in him*; then shall we sit under the shadow of our JEHOVAH JESUS with great delight, and his fruit will be sweet to our taste. O my dear brother! to be led to see that we stand compleat in all the will of God, in our immaculate and adorable Jesus, is a blessing inconceivably great, a perception of which invaluable and glorious

glorious truth, is as an anchor of the soul, both sure and stedfast *. The most feeble *Israelite* can never be lost, or driven from his anchor; neither can the anchor lose hold of any of the *vessels of mercy, which Jehovah had afore prepared unto glory.*

As soon as I heard of your indisposition of body, I could not refrain from going to our brother Jesus, with, LORD, *behold, he whom thou lovest, is sick*; humbly intreating him, that, if consistent with his will, your sickness might not be *unto death, but for the glory of God, that the Redeemer himself might be glorified thereby.* You know whom you have believed, and are persuaded that he is able to keep that which you have been helped (under divine influence) *to commit unto him against that day.* Your Lord and Saviour *hath done all things well,* and is now performing the pleasure of his will in you and upon you. May it be the language of your soul, now you are under the chastening
ing

* Christ came down from heaven not to do his own will, but the will of him that sent him, *John vi. 38. Lo, I come; in the volume of the book it is written of me; I delight to do thy will,* Psalm xl. 7, 8. *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all,* Heb. x. 10. in whose willing obediential righteousness, active and passive, all the election of grace stand compleat.

ing rod, as was *David's*, *I will cry unto God most high, unto God that performeth all things for me.* I can truly sympathize with you as a brother beloved in Jesus: but O, my friend, how much nearer and dearer are you to precious Christ.— If you ruminate upon all the endearing and tender ties of nature, they are but faint and defective representations of those parental and invariable cords of friendship with which Jesus has bound you to his loving heart. Was you to muse upon all the pathetic expressions that possibly could be made use of to describe the sympathetic breast, all must sink into meanness, or midnight's sable shade, when we consider what JEHOVAH JESUS has said in his holy Scriptures for the comfort of his afflicted children; *for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee: (mark, from THEE) — In all their affliction he was afflicted.* O those cordial words IN ALL! In short, your all-sufficient Saviour has at all times pity in his eye, and flaming love in his heart towards you: hence it may be justly averred, that all his counsels are wise, and all his dealings kind, both in PROVIDENCE and in GRACE. Methinks your soul is ready to cry out in language similar to the following:

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I bless

130 L E T T E R III.

I bless the hand that holds the chast'n ing rod,
And gently smites to do his servant good ;
All his parental strokes are wisely giv'n
To prune my heart, and ripen me for heav'n.

I am, my dear MARDALLAH,

inviolably Yours,

EMELLAH.

L E T T E R III.

Dear UANDER,

IT affordeth me pleasure whenever it is in
my power to oblige you ; therefore, accord-
ing to your desire, I have sent you a faithful
manuscript of that epistle sent from the Furnace
of Affliction to MARDALLAH at *Gilead*.

EMELLAH to MARDALLAH from the
Furnace of Affliction.

Much esteemed Friend and Brother,

POSSIBLY, at this time, an epistle from a
suffering, unworthy ambassador of an
ascended SAVIOUR, may prove acceptable ; at
least,

least, I think, it will not be treated with disdain, except the clamour of unbenign, unbalanced professors has damped the warmth of your affection towards me. I need not to inform you, that a brother born for adversity but seldom meets with sympathizing friends, but few, comparatively, *are grieved for the affliction of Joseph*. How many of the dear servants of the Lord have been *cast into the midst of the burning fiery furnace!* How many have been plunged and soaked in the briny waters of affliction, tossed with the boisterous and tempestuous winds of temptation, and inwardly agitated with the rolling billows of unhallowed nature! Friends have stood aloof from their sore; yea, even those from whence they expected emollient words, have come with *sharp arrows, with coals of juniper*; the sufferers in such circumstances, have been like a vessel tossed in the great ocean, and, in their own view, exposed to dangerous rocks and ingulphing sands: but glory and praise be unto our JEHOVAH JESUS, who hath laid *underneath* all his children *everlasting arms* *!

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therefore

* The children loved with an everlasting love, and redeemed with the invaluable blood of their Lord and Saviour, can never fall through everlasting arms:—fall they may, as *David* and *Peter* did; but, through the virtual power of abounding grace, they shall all revive and rise again.

therefore we cannot sink or perish while Jesus lives; it is he that *ruleth the raging of the sea, when the waves thereof arise*:—The LORD on high is *mightier than the noise of many waters, yea, than the mighty waves of the sea*;—he *stilleth the noise of the seas, the noise of their waves*. O that I may ever adore the infinite wisdom, unbounded goodness, and stupendous love of my covenant-God and Father, in providing so precious and glorious a sanctuary for poor distressed sinners, even the GLORY-MAN, the GOD-MAN, CHRIST JESUS! To my redeemed soul he has been a refuge from the storm, a shadow from the heat, when the blast of the terrible ones has been as a storm against my soul; yea, even now my heart is constrained to cry from a sense of his unbounded goodness and faithfulness, *O the Hope of Israel, the Saviour thereof in time of trouble!* which glorious hope is as *an anchor of the soul, both sure and stedfast* *. Now, while I feel love's precious streams filling my heart with melody, like David's harp of solemn sound, I can sweetly sing with filial confidence,

Beat

* Christ is the believer's life and hope; for thus saith the apostle, *for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God*, Heb. vii. 19. which hope is Christ. The grace of hope anchors in Christ, the hope of glory.

Beat on, affliction's billows, 'tis all in vain,
The rock will still impregnable remain ;
The storms, tho' fierce, will soon or late blow o'er,
And I, with shouts, shall reach yon happy shore.

Dear MARDALLAH, through infinite goodness and unbounded mercy, I am still preserved as a spray of the burning bush, in the midst of all my seemingly insurmountable trials and tribulations: I see, through the perspective of faith, that I am interested in the good will of him that dwelt in the bush. This truly blessed and precious view of JEHOVAH JESUS becalms my mind, although environed with the thistles and grieving briars of this wilderness; for although my tribulations are great and many, my consolations also abound by Christ; for he has comforted me in all my tribulations.—*Affliction cometh not forth of the dust, neither doth trouble spring out of the ground; therefore to him that is afflicted, pity should be shewed from his friend; seeing that it is not in the power of man to prevent the completion of JEHOVAH'S DECREES in the great mysteries of Providence. The solemn voice of our God in his word, is, For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher*

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than your ways, and my thoughts than your thoughts.
 In short, I am comfortably persuaded that my heavenly Father is leading me forth by the right way, and that he will help me and deliver me out of all my distresses:—in the mean time I am kept by the power of God patient in tribulation, knowing that all things are working together for my soul's prosperity. I remain,

Cordially and invariably Yours,

EMELLAH.

L E T T E R IV.

PHYUDAL to EMELLAH, *in which he laments to find so much unhallowed fire in some of the controversial writings of some of our watchmen in Israel.*

Dear EMELLAH,

YOURS I received, and in reading could not refrain sorrowing with my dear EMELLAH, on account of that unhallowed fire which is so apparent in the controversial writings of our day. When I compare them with the sacred

cred Scriptures, I am constrained to sigh and mourn ;—to sigh, to see such unbecoming expressions made use of in defence of truth ;—and mourn, because I find so little of that sweet, loving spirit, which the Gospel of Jesus so frequently inculcates. Must not the Holy Spirit be grieved on account of these things ? Shafts mized with wormwood, or dipt in gall, never yet worked the righteousness of God. Methinks the prophet's words are truly applicable to some of our writers, namely, *Who hath required this at your hands ?* Whenever we write or speak in defence of truth, it behoveth us to call upon the Lord, that we may do it in the spirit of prayer, and in such a frame of mind as we would desire to be found in in the hour of death : but many little think on this necessary point, which is too obvious to the uncircumcised in *Gath*, and is talked of in the streets of *Askelon* ; on which account *Zion* has abundant reason *to call for the mourning women*, to sit on the threshold of the sanctuary in sackcloth and ashes. If controversy be carried on in the spirit of love, it seldom or ever proves injurious ; on the contrary, it rather elucidates than beclouds the momentous truths of the Gospel : but when it is carried on by a malignant

lignant spirit and acrimonious language, then are the beauteous features of the Gospel distorted, and Christ is wounded in the house of his friends;—but many know not what manner of spirit they are of. I acknowledge the justness of your remark, namely, that there is a possibility of a person having a superficial view of the way or chain of salvation, when, at the same time, an entire stranger to an experimental acquaintance with Gospel-realities: Truth may float upon the surface of the mind, like fresh water upon the briny ocean, and yet not be transmitted into the heart by sanctifying influence. I think no man is qualified to use the sling and stone, or to be an archer or spearman in our *Israel*, unless his zeal is tempered with the simplicity and harmlessness of the dove. Love is the shining characteristic of the heralds of Jesus, and, in short, of all his saints: Love gives the greatest magnanimity of soul, makes valiant for truth, makes ministers *Boanergesses* against sin and sinners in hostility against JEHOVAH, and, finally, makes them sons of consolation to the weak and feeble followers of the Lamb.

My dear EMELLAH, I see the wisdom of God in sending me to this city, which was by
an

an extraordinary providence : Jesus must needs go through *Samaria*, because there were a few *Samaritan* sinners to call, who belonged to the Election of Grace ; so our divine Master must needs send his glorious Gospel once more to be sounded with the trumpet of a ram's horn to this second *Nineveh* ; which is obvious, because a few scarlet and crimson sinners, who were altogether dead in trespasses and sins, have been quickened by the LORD the SPIRIT ; in consequence of which they have forsaken their evil ways, and are now in their right mind, sitting at the feet of Jesus, triumphing in bleeding, dying love, and redeeming grace. Dear EMELLAH, I acknowledge that the work of a faithful minister is truly arduous. Ministers, you know, are labourers in the Saviour's vineyard, and not drones ; they are called to preach instant *in season and out of season*, but you well know that our Lord and Master hath given us his word, that he will be with us in our work, LO, I AM WITH YOU ALWAYS, are the animating words of our risen and ascended Jesus. The work that we are called to and engaged in, is of a noble and glorious nature, in which work, at times, I think I have found a little of that sacred flame which *Paul* felt, when he said
on

on a certain occasion, *What mean ye? will ye break my heart? I am not only willing to be bound, but even to die for the Lord Jesus.* This I can say, to the glory of my God and Saviour, that I am willing to spend and be spent in proclaiming the glad tidings of peace and salvation to poor, sensible sinners; — the unsearchable riches of Christ, his matchless beauty! his transcendent excellencies! his immaculate righteousness! together with the virtual power of his invaluable blood and prevalent intercession! — These, my EMELLAH, are the transporting topics in all my ministrations.

It rejoices my soul to hear that, *although after the manner of men you have fought with beasts at Ephesus,* Christ has been your seven-fold shield, your shield offensive and defensive; and that he has given you to know the verity of that precious promise, namely, *Thy shoes shall be iron and brass, and as thy days, so shall thy strength be.* Respecting the many thorns in your flesh, and Satan and his messengers which are buffeting you, I can truly sympathize with you, having long been exercised in the same way and manner: — but, my brother, let us remember this, that they are GIVEN THORNS — Thorns that were ordained by Infinite Wisdom,

dom, in ancient settlements, to do their office-work to the vessels of mercy in this time-state. You well know what the students of nature have averred respecting a certain plummy songster, That in midnight's sable shade she sings the most melodious, with her breast against the pricking thorns ;—so, at times, when my soul has felt the power of those precious words, namely, *My grace is sufficient for thee, for my strength is made perfect in weakness* ; then could I most gladly glory in my infirmities, that the power of Christ might rest upon me ; yea, and praise him from knowledge of all things working together for my good, in the midst of fiery shafts from infernal powers and pricking thorns in my flesh. I would proceed ; but my time is come to visit the sick of my flock, therefore shall conclude with the following arduous wish :

May that Almighty love,
Which call'd you out of Nature's horrid night
To know his grace, and feel the pow'r divine,
Preserve you safe thro' all the storms of life,
And land you safe on Zion's blissful shore.
E'er since you sail'd from Nature's wretched port
The waves have beat against your schooner's head ;
Contrasted winds your sails have strove to rend,
But still the helm is in your Saviour's hand :

Then

140 L E T T E R IV.

Then let the angry surges foam and break,
 And EUROCLYDON spend her utmost pow'r,
 Your keel shall cut the threat'ning mountains thro',
 And force a passage to the port of Rest.
 Rest! O precious word of truth!
 A rest there is for all the sons of God.
 Altho' the archers sore at you have thrust,
 And shot their mizen-shafts from bows of wrath;
 Yet while you're kept by JESHURUN'S GOD,
 Their arrows break, and useless are their bows.
 Go on then, Champion of the Lord,
 In your great Master's cause,
 And trumpet forth redeeming love;
 Croud all your sail to reach th' heav'nly shore,
 Whilst after you my little bark shall move.

I am, my dear EMELLAH,

Inviolably Yours,

PHYUDAL.

P. S. I cannot but add—JEHOVAH, the Spirit,
 will help us to cut our way through tribu-
 lation's sea, in sure and certain hope of
 sailing into the harbour of Eternal Rest.
 It is a great mercy that our pendants are
 flying, and our Sovereign's standard is dis-
 played in our little barks, in the midst of
 all our enemies; but the Lord, the Spirit,
 is

is our pilot to precious Jesus, therefore neither rocks, sands, storms, nor tempest, can bring on a total wreck.

LETTER V.

EMELLAH to ELDON, *on hearing that he was in great heaviness, through manifold temptations.*

My dear ELDON,

I AM very sorry to hear of your being under such great distress of mind, but much more grieved to find the enemy of your soul gains advantage over you, in keeping you from the means. The great adversary of our peace is subtil, as well as powerful, and is an enemy of strict observation; *for, saith the Scripture, he goeth about as a roaring lion, seeking whom he may devour.*

Satan is well acquainted with our natural constitution, therefore strives to fix his fiery darts in the weakest part of the Lord's children, with an intention to make inroads into their souls, and so bring them into bondage;
not

not that the enemy understandeth the internal motions or workings in the regenerate, but as he discovers them by his subtilty in presenting objects to the mind or eye: like the fox in search of prey; when it has found prey, and the prey be above its reach, it sits down, and stedfastly fixeth its eye on the plummy innocents, by which means he gains the mastery of their sight, which brings on a stupor, and so they fall down a prey to their artful enemy. Thus Satan's eye is ever upon the lambs and sheep of Christ for evil, striving by the representation of various objects to draw us to an observation or attention of such and such objects, which, if suffered to prevail, brings on a stupor, consequently Satan gains an advantage: hence I would observe, that as our great adversary learns by observation that which is our besetting sin or sins, which are discovered unto him by our looks and deportment, they being truly expressive of our inward perplexing evils, whether it be pride, covetousness, wrath or lust:—thus having discovered our weak part, namely, the sin which easily besetteth us, he bends all his hellish force, especially at such seasons when nature is strong, in hopes of bringing the soul into captivity to the law of sin, which
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is of a wounding nature to the dear people of God; for when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death; that is, deadness upon our frames. Now, one of the abovementioned evils I am inclinable to think is the sin, the thorn in your flesh, which most easily besetteth you, and sometimes gains an internal dominion in your affections, and so blows up an unholy temper in your passions, the effects of which are darkness and distress. But it is an unspeakable mercy to be preserved from falling into the act or actions which the flesh is prone to, and the enemy thrusting sore at us to force us into the commission of it;—but (O wonderful words! O precious truth!) a Saviour has prayed for all his children, that their faith fail not. Now the ELECT, at those seasons when temptations are strong, and corrupted nature like a troubled ocean, (whose waters cast up mire and dirt) are ready to conclude, that their faith is failed, or that they have been left to the deceivings of an evil HEART, and that they had never been made partakers of that faith which is of the operation of the Holy Spirit. Now the soul, under the workings of unbelief, is sometimes brought into
such

such a stupor, (its spiritual conceptions being under an eclipse) so that it does not distinguish betwixt the actings of faith under divine influence, and faith when inactive: for faith (though a divine gift) has no power in itself to act upon its object, or objects, but as it is moved or drawn forth into exercise by the sovereign power of the Holy Ghost. Now Satan, like the gluttonous spider, having wove his net with infernal subtilty, and intangled the mind of the poor tried child, springs again upon the wounded, like the lurking serpent, and strikes another fiery dart into the mind, namely, to call in question the good work of grace upon their hearts, which is discovered by such reasonings as these; namely, why am I thus? Or, if the Lord be with us, why, then, has all this befallen us?

Your great adversary, Satan, watcheth the discomposure of your spirit under your grievous temptations, or thorn in your flesh, and so improves on his own observation, in order that he may pour in corrosives instead of oil, and all with an intention to cause you to doubt that your spot is not like the spot of God's children, or that your backslidings cannot be healed, or that you shall one day perish by an inmate;
I mean,

I mean, an insulting *Philistine*, or a cursed *Canaanite*. But, my brother, your complaints are not singular; they are what the living men in *Zion* have complained of in every age: and as it was with natural *Israel*, so it is with spiritual, namely, as those cursed enemies were left in the land to prove literal *Israel*, so are our vile corruptions left in our hearts to prove and try us. You know what the Spirit hath said by *Peter*, *Beloved*, (mark that sweet word *Beloved*; — it is unto beloved ones he speaks) *think it not strange concerning the fiery trial which is to try you, (mark which is to try you) as though some strange thing had happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, 1 Pet. iv. 12.* There hath no temptation taken you, but such as is common to man; but *God is faithful*: (O that is a balmy word! a word which has revived many a drooping child in a winter's storm) *God is faithful*, tho' we are unfaithful*, who will not suffer you to be

* But it is an unspeakable mercy, that although all God's dear children are constrained to subscribe unfaithful, and that with sorrow, yet the subjects of divine grace are never left faithless; for a Jesus hath prayed for all his ransomed ones, that their faith shall not fail; neither will he suffer his faithfulness to fail, *Psalms xcix. 33.*

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be tempted above that ye are able, *but will with the temptation also make a way to escape, that ye may be able to bear it*; but will mark that precious word, who can frustrate his will? *Rom. ix. 19. for who hath resisted his will?* *Eph. i. 11. who worketh all things after the counsel of his own will.* At all times I remain,

Cordially and invariably Yours,

E M E L L A H.

All thy complaints are but the plaints of saints,
 And Jesus knows thy sorrows and thy wants;
 Thy trials too, how strong, and great, and sharp!
 But O! the lambs and sheep are near his heart:
 In Jesus' bosom, there's thy resting-place,
 O downy pillow for souls that know distress!
 Not all the grieving briers in Nature's mass,
 Nor all the pricking thorns in th' wilderness,
 Nor all the fiery darts from Satan's breast,
 Can e'er remove thee from the Ark of Rest.

L E T T E R

LETTER VI.

EMELLAH to ELDON *from the Sharon meads,
near Bethsaida's pool.*

Dear ELDON,

MAY all spiritual blessings abound, and be multiplied upon your soul, through the saving knowledge of God, and Christ your precious Lord.

I have now been silent for a considerable time, and that for prudent reasons; though at the same time I have often found my earthen vessel full freighted with Gospel-treasure, which I was desirous of communicating to you: but as some of the dear brethren belonging to your feeble tribe, did not approve of my epistolary correspondence, I thought it most expedient to be dormant for a season. Through rich mercy I find a tender conscience; therefore would not willingly grieve any of the dear children of God: I can say, that that sweet beatitude is much impressed upon my mind, namely, *Blessed are the peacemakers, for they shall be called the Children of God.*

The golden fruit of Peace I love,
 Which springs from Jesus' heart above,
 To keep his children one ;
 The more we feel of Jesus' love,
 The gem of Peace we shall approve,
 That precious union-bond.

But you well know that all my epistolary letters were upon that precious Jesus, who is my life ! my portion ! salvation and glory ! It is in him my soul would triumph from day to day ! Jesus and his salvation ! Jesus and his invaluable merits ! Jesus and his boundless grace ! Jesus and his transcendent love ! These be my rapturous themes in preaching, writing, and in converse from day to day ; for had I ten thousand thousand tongues, with the voices of the angelic choir, all would be too little to proclaim redeeming love ! Well might the enraptured disciple, whom Jesus loved, usher in redeeming love with a *Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God !*

O the ocean, ancient love
 Of an unchanging God !
 A giv'n Christ his love did prove,
 Who seal'd that love with blood —

With

With blood ! Ah ! that is the balm of infinite value ; a divine restorative for all poor serpent-bitten, sin-sick souls ; a sovereign remedy for all soul-diseases ! May it please our gracious Father to grant that you and I may prove its divine efficacy upon our souls ! so that we may be helped to sing feelingly in our hearts, *Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God ; to him be glory and dominion for ever and ever. Amen. Rev. i. 5, 6.*

'The fountain of a Saviour's blood
Was open'd for the sons of God,
To wash away their sin ;
To wash their scarlet crimes away,
And bring them to eternal day,
Made free from ev'ry stain.

O precious fountain of my Saviour's blood !
and was it opened for me ! for vile, wretched
me ! O my soul ! feed on the melodious truth,
the fountain was opened for sin and uncleanness,
Zech. xiii. 1. opened in that day ; (O precious
truth !) in that day when Jesus got my hand,
and claimed my heart ; in that day when I saw
myself cast out in the open field, to the loathing of
my person, polluted in my own blood and filthiness.

O my soul ! meditate upon those soul-reviving, soul-encouraging, and soul-delivering words, *and the blood of Jesus Christ his Son cleanseth from all sin* : hence I would observe, that he who is our house of mercy, our true sanctuary, hiding-place and pavilion, is our efficacious BETHSAIDA, in whose heart is that virtual pool ; so that whosoever by faith steppeth down into the pool or fountain of CHRIST'S BLOOD, is made whole of whatsoever disease he had. May I not farther add, that the five porches were typical of the five wounds of the Saviour's Body, in which all the poor, impotent, mourning, fearing, sickly, helpless folk, long to find, that he who was *wounded for the transgressions* of his children, is that glorious angel who troubles the foul water of the pool of sinners hearts, and then enables them by faith to plunge into the pool of his own blood. I do not mean to open that sweet passage to which I refer, *John v.* but only a few remarks by the way.

O mystic pool, which points to blood !

'Tis only *that* can do us good,

And ease our wounded hearts :

No

No shadowy type for us will do,
But blood that washes white as snow
Must bring us near to God.

However vile our hearts have been,
Tho' stain'd with all atrocious sin,
And inwardly unclean;
The blood of our redeeming God
Can stop the issue of our blood,
And cleanse us from our sin.

My soul's desire is, that you may be helped by precious faith to be living on a precious Christ, and that you may view him to be such a Saviour as you stand in need off, and that out of his infinite fulness you may *receive grace for grace*, or rather grace upon grace. Thro' rich mercy at times I can say, to the glory of my Lord, that I am helped by faith to bring out of goodly *Canaan* some clusters of *Eshcol's* (delicious) grapes. O how sweet is it to anticipate the sweets of heavenly *Canaan*, that true *rest which remains for the people of God*, Heb. iv. 9.

Rest! O balmy word of truth!
A Rest there is for all the sons of God.

My dear ELDON, my humble wish and prayer is, that you may find more of the sweetness of a precious Gospel, which is pregnant with heavenly mysteries, and that your soul may be filled with the breathings of the Holy Spirit; so will you sweetly sail in the ocean of JEHOVAH'S EVERLASTING! MATCHLESS! and BOUNDLESS LOVE! May you be as an olive-tree flourishing in the house of your God! May the oil of gladness be in the cruse of your heart, and the generous fruits of *Canaan* your daily repast! then will you go on your way rejoicing.

You are much upon my heart and mind from day to day, for you are as dear unto me as if you was a part of my own charge; in short, all your dear people have a place in my affections, and I can feelingly pray for your prosperity in all things; even now while writing I feel meltings of heart towards you, and could bedew this present epistle with tears of love, mingled with tears of sorrow; but all is well, since we are blessed IN, and are for ever ONE IN JEHOVAH JESUS! Therefore whither *thou goest I will go, and whither thou lodgest I will lodge:—Thy people shall be my people, and thy God shall be my God;—where thou diest will I die,*

die, and there will I be buried:— and as thy heart is as my heart, with whom I have had sweet counsel, let us go from strength to strength, till we appear before God in Zion, for our Lord wil give GRACE and GLORY.

I cannot call in question friendship's fruit,
Fruit proves your friendship as yon boughs the
root;

The root must die, if ever friendship cease,
Our comfort's this, our friendship grows thro'
grace:

It was not nature made our hearts as one,
But life infus'd from Christ the living Stone;
This wond'rous knot of love none can untie,
The knot was tied from all eternity.
Behold yon Seraph and Cherubic choirs
Th' mystery of this mystic love admire!
That sinful man friendship divine should prove,
Lov'd with a flame of pure unchanging love!

I am, my dear ELDON,

inviolably Yours,

EMELLAH.

LETTER

L E T T E R VII.

Dear UANDER,

ACCORDING to your desire I have sent you the following, which is a faithful copy of *The Spiritual Mariner* to MARDALLAH at Gilead.

From a Spiritual Mariner, now riding at anchor on board the ship Trial, in the sea of Tribulation.

Dear Friend and Brother in JESUS, whom I love in the truth, and for the truth's sake which dwelleth in you, and shall be with you for ever, Grace and Peace be multiplied through the knowledge of GOD, and JESUS our LORD,

RESPECTING myself, through the great goodness and mercy of God, my little vessel still bears up against the tempestuous wind called Euroclydon, that is, the north-east wind, which is very boisterous. Sometimes I have been exceedingly tossed, and sailing appeared dangerous, as if the voyage would be with hurt and damage; so that I was fearful of
running

running under a certain island, which is called *Clauda*, which signifies *broken* or *weeping*, which may be figurative of a soul in spiritual tempest, endeavouring to take shelter in an arm of flesh, or in the island of *Carnal Reasoning*; in either of which, if we take shelter, our peace is broken, our souls are wounded, consequently, we must be brought back with weeping and lamentation. In this situation I found it very difficult to come by the boat of the Gospel, namely, *By grace ye are saved through faith*. Again, at other times I have experienced, that neither sun nor stars in many days appeared; and no small tempest lay on me, and almost all hope of being delivered, or saved, was taken away. When in the aforesaid situation I endeavoured, with my own hands, to lighten the ship, namely, by casting over-board doubts and fears, (lading which believing souls are too subject to take on board;) but I found it was not in my power to lighten my vessel, or cast forth my wares into the sea;—this I found must be the work of a greater than *Solomon*. Again, at other times I would gladly have fled out of the ship, heartily wishing for a peaceful haven. At other times I have attempted to sound or fathom the providence of God concerning me,

2

but

but found it to be more than fifteen fathoms, yea, more than twenty, yea, to be like his infinite wisdom, fathomless and unsearchable; for *his thoughts are not our thoughts, neither his ways our ways.* You see that I have been tossed in a tempestuous ocean by a contrast of boisterous winds, and not only so, but falling into a certain place where two seas meet, namely, the violent temptations of the devil, and corruptions of my evil heart, I expected to be wrecked every moment; but lo! in this jeopardy I cried unto the Lord, and, to my great comfort, found that Jesus was still in the ship; for he arose and rebuked the wind and the raging of the water, and they ceased, and there was a great calm. Fully convinced I am, that God is a sovereign in providence as well as in grace, for he commandeth even the winds and the waters, and they obey him. O for a faith at all times to sing,

Then let winds blow, and tempests rise,
 My anchor's hope shall ne'er remove;
 My cable is the pow'r of God,
 Made strong by his electing love.

O what a wonder am I to myself! so many years at sea in a leaky, and almost in a ship-wrecked

wrecked condition, and that yet my shattered planks do stick together, is somewhat like *Ezekiel's* vision, namely, a wheel within a wheel.

But to conclude; in the greatest storms and hurricanes of soul, these words have been a sweet support, namely, some on boards, and some on broken pieces of the ship, and so it came to pass they escaped all safe to land. Every spiritual mariner on board the Saviour's fleet in the great sea of Tribulation, whose sails have been rent with boisterous and contrary winds, has learned to praise and adore the sovereign hand of wisdom, love and power, which has kept them from being deluged in the deep and briny ocean, and from being broke or wrecked against rocks, far more dangerous than *Scylla* or *Charybdis*.

I am, dear UANDER,

Your sincere friend,

and willing servant,

EMELLAH.

LETTER

L E T T E R VIII.

EMELLAH to ELDON, *on the invariable friendship, faithfulness, unchangeableness and perpetuity of Jehovah's love to his children.*

Dear ELDON,

I WOULD not have you to think “out of sight out of mind;” I sincerely assure you it is not so with your very unworthy brother. Christ is precious to my soul, therefore his love has made you near and dear to my heart as a member of his mystical body, as a precious sapphire on the breast plate of judgment, bound to the heart of Jesus by ten thousand sacred ties; therefore I have no doubt but that love which has made us one in Jesus, will keep us one for ever in the bonds of an everlasting covenant; for our Lord will never break covenant with his children, for he hateth putting away; that is, he cannot, he will not do it; he cannot put away the Son of his love, neither the Bride which he hath bought with streams of hallowed blood! JEHOVAH has said, *I will never leave thee nor forsake thee*: in the original the
promise

promise is doubled in the expression *, that our faith might be confirmed in its assurance, which is as if God had said, "I will not; no, I will not; no, most assuredly I will not for ever leave thee, for ever forsake thee." His compassions indeed may be restrained, but cannot be extinguished; for thus saith JEHOVAH, *I have loved thee with an everlasting love!* Not, I do love, and will love, which are both precious truths, but *I have loved thee!* The words are in the past tense, which are a display of the fixation of Jehovah's heart on all the Elect in Christ before all worlds. O what an odoriferous bed of roses is this! What a delicious breast of consolation! What an overflowing fountain of living waters! What, beloved, betrothed in righteousness, in judgment, in loving-kindness, in mercies, and in faithfulness! What, to be called *Hephzi-bah, the Lord's delight*, or the Lord delighteth in thee to be married unto Jesus! This is love indeed! Love beyond expression! John might well say, *Behold, what manner of love the Father hath bestowed upon us, that we* (such vile, wretched, hell-deserving sinners as we are) *should be called the sons of God*

* This is well known as a maxim among Greek grammarians. Christopher Ness.

God—his peculiar treasure, his jewels of ornament and delight. Therefore, my dear ELTON, we may come boldly to a throne of grace, in our friend, our brother, our husband's name! that we may at all times *obtain mercy, and find grace to help in time of need*; seeing that *he ever liveth to make intercession* for us on a throne of mercy, in the most holy place, pleading for us the merits of his life and death. O for grace at all times to be looking unto Jesus as our Prophet, Priest, and King!—to look unto him as the Rock that is higher than ourselves!—to look unto him as a promise-making, promise-keeping, and promise-fulfilling Saviour! for all the promises are *yea and amen* in him, to the praise and glory of God—promises, which in their nature are free and gracious; in their virtue quickening and purifying; in their value rich and precious! all designed for the Elect, in order that they might have strong consolation, who *have fled for refuge, to lay hold of the hope set before them*.

My dear brother, look at what Jesus has done for you; look at what he is now doing for you in glory; look at what he has done in you, and look at what he has brought you through; call to remembrance what support you have been

been favoured with under such and such trials and temptations ; and then methinks you will be ready to join with so poor a worm as I am. Here will I erect a pillar, here will I set up my *Ebenezer* ; namely, hitherto the Lord hath helped me, yea, and he will still help and deliver, because his heart is set upon me for good. My dear brother, under all your wants come to the Father in the Son's name, and tell him you are come, desiring to take the benefit of Christ's blood and righteousness. Do you feel your wants ? look at the promise suited to your case, and go to the Lord and plead it ; you have the greatest encouragement to come, because he never denies ; ask and wait ; beg for patience, for God's delays are no denials : —Faith says, He that gave his Son for me, his Spirit to me, he will give me all things I need, if for my good and his glory. Pour your wants therefore into the compassionate bosom of your Covenant-Father, and he will supply all your needs, according to the riches of his glory by Christ Jesus.

Again, You stand in need every moment of a fresh supply of grace ; further as you grow in grace, and in spiritual knowledge, your wants will appear greater and more in number ;

L

and

and this is God's manner of manifesting himself unto us, as he does not unto the world. Revealed wants are powerful incentives to bring us to a throne of grace : we should turn our wants into arguments, and tell Jesus that we are come to have them all supplied out of his fulness : if your wants are many, the mercies of your Lord are great and many also ; if your wants are without number, remember Jesus' mercies are numberless. May mercy, love, grace and goodness, be your song and mine in life and death, and to all eternity ! Excuse my simple, familiar way of writing ; indeed I am a poor creature, an unworthy, unprofitable worm, not worthy of your notice or regard. I hope to have the pleasure of seeing you in a little time ; — in the mean time do not forget me at a throne of grace.

I am, my dear ELDON,

Inviolably Yours,

EMELLA H.

P. S. Respecting myself, when I take a retrospective view of my almost unnumbered trials, I am constrained to admire the love,
wisdom

wisdom and goodness of God towards me! not doubting, but that all that I have passed through was laid out for me by infinite Wisdom, to be a part of my portion in this time-state, which portion, through Divine goodness, I have reason to believe has come to my soul in a sanctified way and manner. It is true, all potions which are medicinable, are not palatable; nevertheless the unpalatable may prove as great a restorative to an impaired constitution, as a potion that is delicious: however, this I am fully convinced of, namely, that my physician's prescriptions are all of a salutary nature, therefore cannot fail answering those important ends which they were sent to effect. Trials therefore may be said to be blessings in disguise, or invaluable rubies, covered, as it were, with rude earth. Dear ELDON, I have often thought since I have known Jesus, that

If all my trials were to be told,
A folio would not half them hold,
So complicated have they been,
Contrasted troubles make the scene.

But still my God is wise and just,
Then why should mortal man complain;
A needs be sure there is for all,
Which Wisdom wisely did ordain.

From *Marah*, Lord, may I be kept,
 By thy Almighty love and pow'r;
 Thus will I bless the hand that smites,
 And, tho' thou slay me, will adore.

L E T T E R IX.

E M E L L A H to U A N D E R.

Dear UANDER,

AT present I am sitting beneath the smiles of precious Jesus, and I think I can say that I feel a little of heaven in my soul; yea, my heart saith, it is good for me to be here: but I have not always joyous visions, nor views of the promised land from *Pisgah's* mount; foretastes of heaven here on earth are transient; vicissitudes in experience and providence are what I look for in this low land state; but to have some glimpses of the GLORY-MAN, JEHOVAH JESUS, is of greater value than whole worlds of treasure; a desire in my heart to follow Jesus, is love's alluring whisper, or rather the voice of my beloved Bridegroom:—Glory to his sweet name! He does give me to drink
 I of

of the brook of consolation in the way, and helps me at times to let down the vessel of faith into BEER-LAHAIROI, the well of him that liveth and seeth me; and at times I have been helped with joy to draw water out of salvation's glorious and inexhaustible wells, and have sang with melody in my heart, Spring up, O well. But all my times are in my Saviour's hands; therefore although I vary in my frames, and ebb and flow in my comforts, in this my faith is anchored, namely, *the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.*—But here I must break off, and proceed to give some account of what you requested.

You are well acquainted with that truth, namely, the Elect being preserved in Christ Jesus to calling; and likewise, that underneath them are everlasting arms, even while in their nature-state, because they are *loved with an everlasting love*: hence love's sweet spring-tide runs under ground till the set time that it breaks up in the vessels of mercy, who are appointed to obtain salvation through Jesus Christ. Respecting myself, I have abundant reason to glory and rejoice in the preceding truth, when I take a retrospective view of that

great love that was towards me, and that kind hand which so wonderfully preserved me in many remarkable dangers; therefore being preserved in Christ Jesus till the appointed time, then by the appointed mean I was called, and at last was brought to the house of BETH-HANAN; that is, the house of grace and mercy. The following therefore is what you requested, which was written on the banks of *Cherwell*, near *Oxmeldon*.

A N

EVENING'S MEDITATION

FROM THE

BANKS OF CHERWELL.

BEING now drawn from the foolish clamour of the sons of vanity, and the hurry of the assiduous worldlings, I find sweet consolation and unfeigned delight in contemplating the exquisite workmanship of the God of my salvation.

I think there is nothing in this great museum more emblematical of the beauty and artless grandeur of the happy pair in their primæval state in *Eden's* garden, than the
 blooming

blooming beauties which Nature produces in her vernal months. And even now methinks the enamelled meads and flowery banks conspire in silent language to admonish their fallen sovereign, man; at the same time in sweet simplicity harmonizing together to adore the almighty hand which gave them birth and beauty.

But ah! thoughtless man, immersed in Nature's night, is deaf to all her charms and admonitions. To remind man of what he was in *Eden's* domain, she puts on her drapery of divers colours, which far excels the gorgeous robes of earthly fires, (for *Solomon* in all his glory was not arrayed like one of the flowery tribes;)—to remind man of what he is, the flowery tribes languish, droop and die. But alas! her friendly efforts to rouse a guilty world prove ineffectual; but to the subjects of grace, whose affections are set on things above, Nature is as powerful in her rural charms, under the agency of the Lord the Spirit, to allure the soul into holy meditation; as the melodious notes played by the ruddy youth (the son of *Jesse*) were to expel the evil spirit from a prepossessed *Saul*:

Nature, thou great preceptor to the sons of God,
Thou useful handmaid to a living faith.

To the heaven-born souls all the beauties of creation, together with all the unnumbered blessings of providence, as well as the soul-enriching blessings of grace, are precious incentives to raise in our hearts a grateful flame to our munificent and indulgent parent. Treading the spacious lawn, I was charmed with the rich embroidery on which I trod; Well, thought I, how far does Nature's carpet excel all human art! How profusely rich, various and numberless are her brilliant tribes! Some I perceived were arrayed in milk-white robes, which I viewed to be emblematic of those which came out of great tribulation, who had washed their robes and made them white in the blood of the Lamb. Others appeared in scarlet and golden hue, (colours which far excel the *Indian* dyes) which I viewed to be a sweet emblem of that glorious raiment of needle-work and wrought gold, with which my soul is covered, even the spotless righteousness of the Lamb of God, (who is my elder brother, and precious head of influence) in which royal robe I shall one day enter into
the

the King's palace with gladness and rejoicing. Allured with the precious loadstone of a Saviour's love, I was led to a more strict observation of the flowery tribes: some I perceived were of a more diminutive kind than others, yet as richly mantled, and as perfectly happy in their station as those of greater magnitude; all appeared to be sovereigns in their little spheres, and lavish to disclose their given beauty, to attract the contemplative eye, and feast the musing mind. These I viewed as a striking emblem of the children of the Bridegroom, some of which appear more feeble, and to have less understanding than others in the deep things of God, yet are they as comely in the immaculate robe of their elder brother's righteousness, as those of greater magnitude in knowledge and understanding; and may be considered as sovereigns, on account of their being under the reign of grace, and interested in that promise, namely, *Sin shall not have dominion over you*; and will, under the dews of heaven and genial showers of grace, disclose their beauties as the flowers of electing love, by lisping forth the sweets of Jesus' name, and telling in *Zion* what the Lord hath done for their souls.

Just

Just as I was about to return from so agreeable a situation, I lifted up mine eyes to the heavens, and, looking towards the skirt of the southern sky, I perceived a small ascending cloud, attended with a succession of others, which in a little time collected themselves into one. Carried with speed by zephyr's gales they gained the mastery of the æthereal azure, eclipsing from my sight bright *Phæbus*' golden rays. The sudden vicissitude seemed to cast a gloomy mantle on the embroidered meads; but while I was musing, the gentle showers began to descend from the placid heavens on the flowery banks and meads, refreshing and strengthening them for greater growth. In my flow of thought I perceived the weak and feeble, and those that were in a languishing condition lifted up their heads, as if they would acknowledge the beneficence of their Creator for the benign, refreshing, and seasonable showers: I viewed them as unnumbered witnesses of Jehovah's bounty, and with profound silence preaching to my soul his sovereignty, the doctrine of momentary dependance, and the great lesson of gratitude:

But ah! that wretch am I,
Who oft ungrateful prove to Christ my God.

The

The preceding circumstances caused great reflection and searchings of heart; also were incentive, under sovereign influence, to ejaculatory prayer: O how did my soul begin to thirst for the refreshing showers of grace! I thought on those sweet promises, namely, *I will make them like a watered garden; I will water them every moment;—there shall be showers of blessings;—I will come down upon them like the early and latter rain;—And thou sendest a gracious rain, and refreshest thine heritage when it was weary.* I thought of the sounding of his bowels, and of his most tender compassions towards his feeble children, and of those pathetic, balmy, melting words, namely, *He will not break the bruised reed, nor quench the smoking flax.* Indulged with the sweet spring-tide of the preceding promises, my soul was humbled in the dust under a sense of the love and boundless goodness of the Lord; at the same time had an affecting sense of the great depths of the defection of my nature, and thought if my head was a *Cherwell* or *Isis* *, I could weep them

* Two rivers near Oxmeldon.

O running *Cherwell* was thou in my head!

O flowing *Isis* were my flesh thy bed!

I feel

them both away in briny tears on account of my vileness and sin; at the same time tears of love from a feeling sense that my Jesus, (who was baptized in blood and sorrows for my soul on *Calvary*) has *multiplied to pardon* with virtual applications of his precious blood to my conscience.

After the unnumbered millions of commissioned drops from the cloudy vessels had faithfully performed their Sovereign's will, the pleasing rainbow appeared in the cloud, (how wonderful its form, and admirable its radiant colours!) which I admire as the confirming sign of God's covenanting with *Noah*, which prefigured the spiritual and eternal covenant of peace made with Jehovah Jesus in behalf of all his elect; my covenant was with him of life and peace; *with everlasting kindness will I have mercy upon thee*, saith the Lord thy Redeemer: *for this is as the waters of Noah unto thee*;

I feel such love to Christ, that both should flow
 In streaming tears of love to him
 Who drank the bitter cup and bore my sin,
 And felt for me vindictive wrath and woe
 When on the cross he dy'd a shameful death,
 And for his children dear resign'd his breath.
 O Jesus may I to a lembic turn,
 And feel the contrast sweet, to love and mourn!

thee ; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. Here I was led to view Jesus, the mighty Angel clothed with a cloud, and a rainbow upon his head ; and that he dwelleth in thick darkness, even when the soul is surrounded with darkness, and when all seems darkness within, yea, even when the soul is walking in the cloud of darkness, and has no light, even then JEHOVAH JESUS dwelleth in that cloud, for the darkness and light are both alike to him ; yea, he has set his bow in the cloud, variegated with love, mercy, and goodness ; yea, my God hath said, that the bow shall be seen in the cloud. O that precious word SHALL ! a word of unspeakable comfort, which my eye of faith, when cleared under sovereign influence, has beheld with pleasure ; then have I read the eternal engraving on the bow of divine faithfulness, I will never leave thee, nor forsake thee.

LETTER

L E T T E R X.

UNDER to EMELLAH, *on the sickness and death of the amiable MARDALLAH, Pastor at Gilead.*

MARDALLAH finding that his sickness would be unto death, sends for the deacons of his church, and signifies to them his great desire to see all his little flock once more before his departure, that if it should please his Lord and Saviour, he might be helped to drop a few words to them before he fell asleep in Jesus. MARDALLAH's desire was made known to all his church, who, with glowing love and willing feet, came round their dying pastor, which sight gave him apparent joy: he therefore desired two of the brethren would raise him up from his pillow; this being done, he addressed them in the following solemn, pathetic language:

*My dear Charge in my precious Jesus, who is
your great Shepherd and mine,*

I HAVE now been with you more than the time that *Jacob* served, in the house of *Laban*, for his beloved *Rachel*; and I can say,
for

for the love I have had to you, they have seemed unto me as a few days; but I now perceive that the star of my ministry is set, and the candle of my labours is gone out, no more to be lighted: I am now no more, no longer a watchman, to lift up my voice like a trumpet on the walls of *Jerusalem* to admonish you, a ministerial guide to conduct you, or an under shepherd to feed you; my great Shepherd, Jehovah Jesus, that sent me and set me here amongst you, is now calling me from you to be for ever with him in yonder perfect state of rest, *which remaineth for the people of God.*

Of myself, beloved in Jesus, I can say nothing, but as *Gideon* once said of himself, *My thousand is the meanest in Manasseh, and I am the least in my father's house*; so I say, my talent is, of many, the meanest, and I am the least, the weakest, and unworthiest of many ministers in God my Father's vineyard. I am but an earthen vessel, the treasure is the Lord's; I am *less than the least of all saints*; I am nothing, yea, less than nothing in my own sight; therefore the little good which hath been done by me, as an instrument, it is the Lord hath done it; let all the glory be given to Christ Jesus.

And

And now, my dear children, having no more time nor place to teach you ; let me, as a lover of your souls, as one who has long wished to see of the travail of my Redeemer's soul in you : O let me, I say, with burning love in my heart, and earnest longings in my soul, and, with the language of faithfulness in my tongue, intreat, persuade and beseech you to cry to Jehovah the Spirit, that it may please him to enable you to remember what you have heard, so that you may bring forth the genuine fruits of righteousness, and that you may have a growing knowledge in the sublime, fundamental and foundation doctrines of Grace, and an increasing, experimental acquaintance with every Gospel-truth, and that in a sense your whole lives may be a practical commentary on the invaluable scriptures of inspiration. Here he was constrained to stop by reason of his great weakness; but was just heard to say, " I have something yet to say for precious Jesus." MARDALLAH again revived, crying out, " O the unsearchable riches of Christ ! O the sweetness and preciousness of my Jesus ! Now my soul feeleth his sweet name like ointment poured forth, therefore, as one of his virgins, I love him; *my Beloved is mine, and I am his.* O my Jesus !

Jesus! my Christ! my All! 'Thy chariot is indeed paved with love for the daughters of *Jerusalem*." He then desired his dear people (who were all solemnity while hanging on the lips of their dying pastor to catch the feelings of his soul, with floods of mingled tears of sorrow and love) would join with him to sing the following:

My Saviour he is all to me,
My wants he has supply'd;
An ocean free of love to me,
Comes thro' his wounded side.

My Jesus he is all to me,
In him I do confide;
A fountain free is Christ to me,
I nothing want beside.

MARDALLAH animated with sweet anticipation of the glories of eternity, and with a part of heaven in his heart, and bowels of unfeigned love to his dear flock around him, thus addressed them: "My dearly beloved in Jesus, it is a blessing inconceivably great to be called to be the Lord's witnesses; (*ye are my witnesses,*
M *saith*

saith the Lord;) your dying brother and pastor has for many years been a witness of the blessed and precious realities that there are in the religion of Jesus. I have frequently told you, both from the pulpit and in private conversation, how the Lord has supported me under sharp, fiery trials, great crosses, and briny afflictions, and how I had been led to see that all things did work together for my good *; and I can now say, to the glory of my precious Jesus, that I can praise him for every dispensation of his providence which I have been brought through; I see that love was the label written on every bitter potion; that needs be was written on every temptation; friendship on every pricking thorn; usefulness on every grieving brier, and faithfulness and mercy on every twig of Adoption's rod. I have found his grace sufficient for me, and his strength perfected in my weakness, both as a herald and a child; and

* All men and all things work the will of God, to bring to a final issue his predestinated purposes. It is true, that while wicked men are working their own will from the origin of sin, yet doth this fall under the permissive will of God, which he overrules by his sovereign will for the glory of his love or justice, for the glory of his love and grace in all the Elect, and for his justice in all impenitent sinners.

and even now your Jesus and my Jesus, your shepherd and my shepherd, your bridegroom and my bridegroom, is even now *causing me to drink of his spiced wine of the juice of his pomegranate; his left hand is now under my head, and O with what unutterable love doth his right hand embrace me!* I feel that underneath me are laid everlasting arms, and can read my worthless name in the Lamb's book of life, in the grand archives of heaven; yea, my dear Redeemer has set me as a seal upon his heart, as a seal upon his arm, and given me to know that his love to me is stronger than death.

As to those doctrines which I have delivered to you constantly and faithfully, ever since that solemn day that I was set over you in the Lord, I now die in the firm belief of them all. The super-settlements of the Elect in Christ, (the ancient mountain of myrrh and hill of frankincense) together with the underfall settlements and the sovereign operations of Jehovah the Spirit in and upon the redeemed of Jehovah Jesus, have been the subject-matter of my laborious, yet truly pleasant ministrations, which glorious truths have been and now

are unto my soul, like ambrosial balm and rich æthereal gums, or like a crystal phial full of sweet odours; yea, they are full breasts of consolation. These truths are permanent and stable, (not like the yielding sand) being grounded in the eternal Rock of ages; altho' these precious truths have been dashed with the breaking waves of troubled anti-evangelical teachers, yet have they sent forth free flowing streams, with unbounded redundancy, into the hearts of God's elect, from one generation to another, and have been unto them more sweet than *Elysian* gardens."

MARDALLAH was now spent; death sweats were on him, and every breath appeared as if it would have been his last. Once more he looked round him on his dear children in the Lord, and said, "O this is a bed of roses, a bed of love! My Jesus has made all my bed in this sweet affliction; the bed to which this body is going, my Lord has embalmed it with his own; and as for death there is none, my Redeemer hath drawn its sting, that I might only pass through the shadow or valley, and even there my Shepherd will be with me; my great High Priest will stand in the ford of *Jor-*
I
dan,

dan, in the short space between time and eternity, to welcome this soul of mine into his eternal embraces. And now before I go, let me address myself to my God on your behalf, as *Moses* did in behalf of the twelve tribes of *Israel* before he died, by the word of the Lord—
 “ *Let this flock live, and not die* ; let them live the life of faith and loving obedience, and not die from their zeal, from truth, or from their comforts or cordial affection to each other ; let their hands be sufficient for them, and be thou an help to them from their enemies ; teach thou their hands to war, and their fingers to fight against sin, Satan, the world, and all the enemies of their peace and salvation. Let thy *Thummim* and thy *Urim* be with him whom thou mayest set over this little flock of thine ; and let him be as thy holy one whom thou didst appoint at *Massah*, a tried and approved minister. Let this church of thine, as thy beloved, dwell in safety by thee, and cover them under the wings of thy sovereign protection all the days of their pilgrimage ; let them be blessed with the precious things of heaven, with the benign influence of thy Holy Spirit, with all heavenly graces and genial showers of

abounding grace, for the good will of him that dwelt in the bush. Let the blessing of all good things sweetly and constantly come down upon them; the Lord make your glory like the firstling of a bullock, for your excellency and amiableness in the eyes of sister-churches and saints, and for your growth in spiritual knowledge and assimilating conformity to Christ and his holy word. The Lord make you to rejoice in your goings out and comings in, and make you like a lion for your victory over all your adversaries for your watchfulness and valour. The Lord satisfy you with favour, and fill you with joy and peace in believing, and make you lovely and acceptable in the eyes of all your brethren. *And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you.*" Here MARDALLAH stopt, and appeared as if he was departed. A brother standing near, again perceived his lips to move, and bowed down his head to listen, and heard him say, "O my *Elijah* Jesus, let thy
Spirit

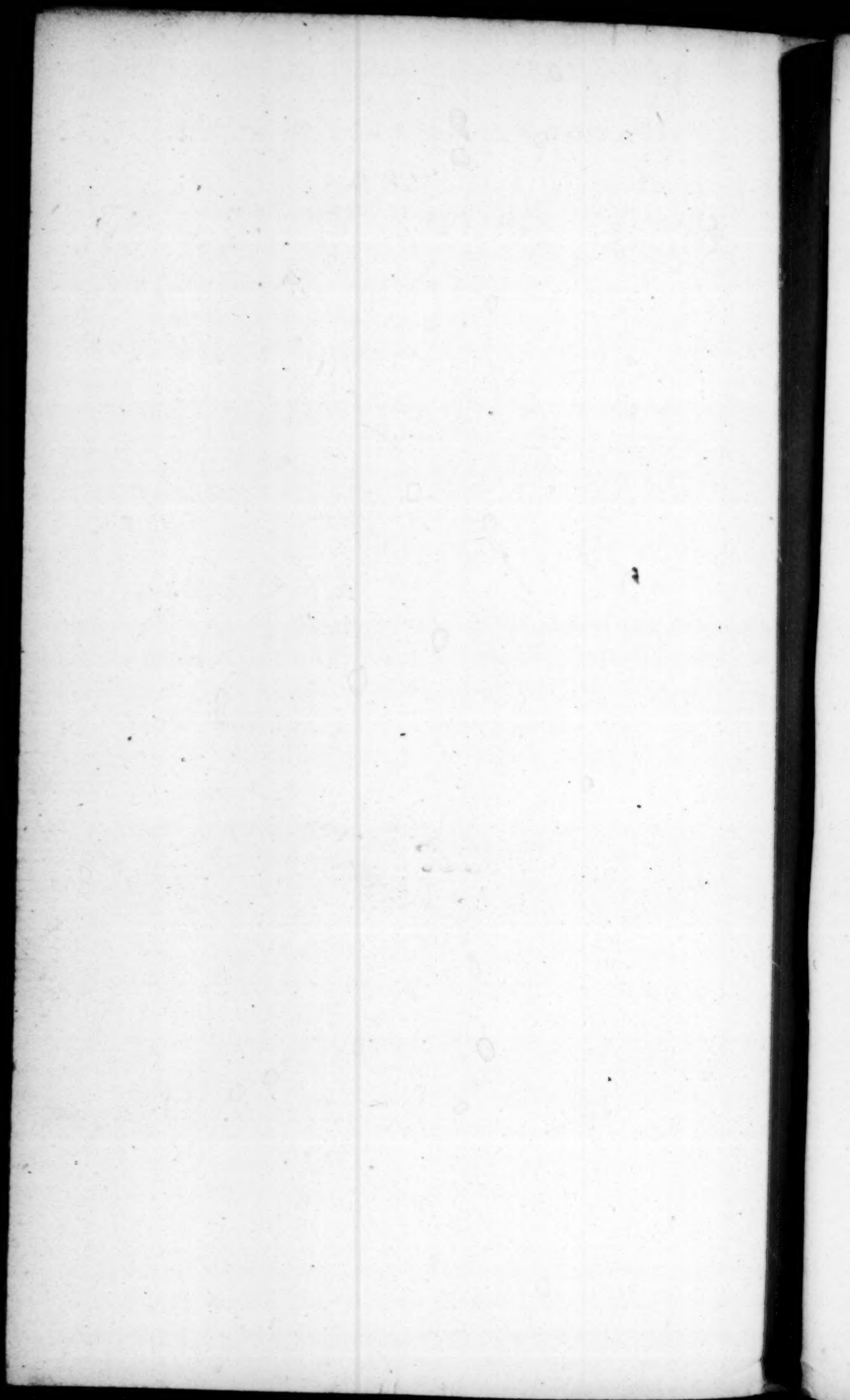
Spirit rest on this *Elisba*, thy little church before thee." He again was just heard to whisper, "Why is his chariot so long in coming? why tarry the wheels of his chariot?" which were his last words; after which he fell asleep in Jesus. Thus died the tried but amiable MARDALLAH, our dear brother and valuable shepherd in Jesus.

Your affectionate

Gilead.

U A N D E R.





R E M A R K S

O N T H E

C L O U D T H A T G U I D E D *I S R A E L*,

T H E

M A N N A T H A T F E D T H E M,

T H E

R O C K T H A T F O L L O W E D T H E M,

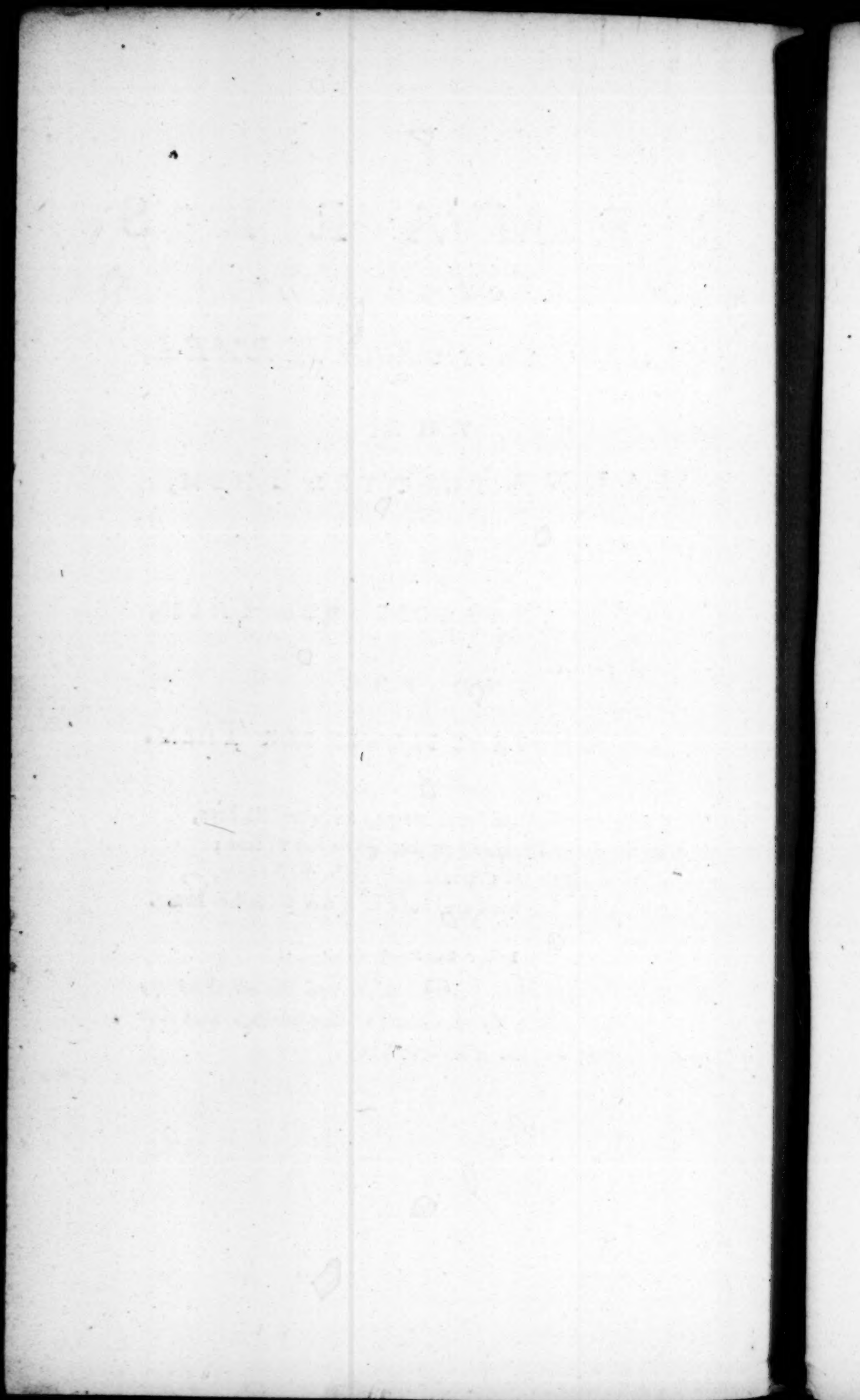
A N D T H E

W A T E R T H A T F L O W E D F O R T H E M.

Thro' storms, distress and pain we go, and conflicts here,
Yet He who over *Israel* reigns, has bid us not to fear ;
Thro' Tribulation's sea the ransom'd Bride must come,
Commission'd all her trials are, but Christ will guide her home.

I C O R. x. 3, 4.

And did all eat the same spiritual meat, and did all drink the same spiritual drink ; for they drank of that spiritual Rock that followed them, and that Rock was Christ.



T H E
C O N T E N T S.

I.

R E M A R K S *on the CLOUD that guided Israel, the MANNA that fed them, the ROCK that followed them, and the WATER that flowed for them.*

II.

A POEM on Divine Love; or CHRIST, the first object of the Father's love, constituted Head, Surety, and Redeemer of elect persons amongst mankind.

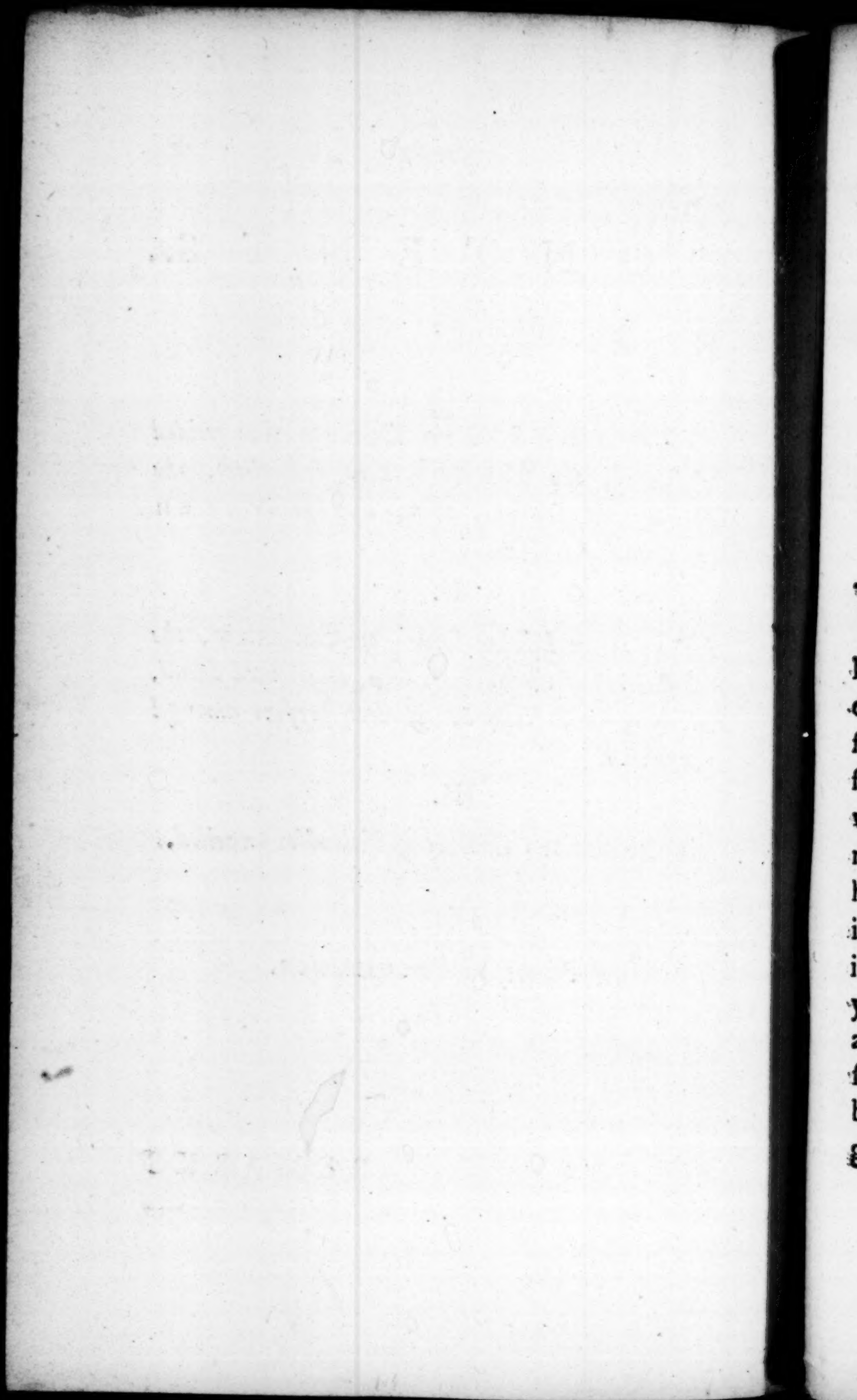
III.

HEPHZI-BAH'S Cabinet of Valuables unveiled.

IV.

A POEM on PROVIDENCE.

R E M A R K S



R E M A R K S

O N T H E

CLOUD THAT GUIDED *ISRAEL*.

WHEN the Almighty God in his wise and unerring Providence appointed to lead the tribes of *Israel*, (which he had brought out of the house of bondage) for the space of forty years, through a dry, barren and dreadful wilderness, himself undertook to be their wonderful and glorious guide, giving them a most significant and lively representation of his Divine presence in this Cloud; not as if the incomprehensible *JEHOVAH* could be enclosed in a cloud, for he fills both heaven and earth, yea, all space and duration, with his immensity and omnipresence: but here the Lord condescended to the childish capacity of his people, by letting forth one single ray of his invisible glory, for his church's direction in a pathless wilderness,

wilderness, in their pilgrimage to the goodly *Canaan*.

This pillar of cloud and fire was entirely supernatural, and was one of the standing miracles that the ETERNAL JEHOVAH indulged his people with, all the time of their journey, which was forty years *. The person manifesting himself in this cloudy pillar bears the adorable name JEHOVAH, *Exod. xiii. 21. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He is also called the Angel of God, Exod. xiv. 19. And the Angel of God went before the camp of Israel: likewise such a glorious Angel that was both of God's nature and name, Exod. xxiii. 20. Behold I send an Angel before thee to keep thee in thy way, and to bring thee into the place which I have prepared: beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions; for my name is in him. He is also called the Angel of God's presence, Isa. lxiii. 9. And the Angel of his presence saved them: which Angel Paul calls Christ, whom the Israelites*

* This is the glory of the Old Testament, that it had many wonderful and glorious appearances of the great and covenant God in a sweet and familiar way to his people.

raelites tempted in the wilderness by their murmuring, rebellions, and ingratitude, 1 Cor. x. 19. *Neither let us tempt Christ, as some of them also tempted, &c.* Now the Lord Jesus, in a most wonderful and glorious manner, is typified by this Cloud, *Isa. iv. 6.* This Cloud was a figure or symbol of JEHOVAH's presence with his people; for the Lord many times pleased to manifest his Divine presence by the Clouds. JEHOVAH in a cloud appeared to his servant *Moses*, *Exod. xix. 9.* *And the Lord said unto Moses, Lo, I come unto thee in a thick cloud; so in Lev. xvi. 2. for I will appear in the cloud upon the mercy-seat.* His bow also being set in the cloud was a precious and delightful sign of his covenant-favour. When this pillar of the cloud moved before the *Israelites*, they travelled forwards by day; and when the pillar of fire moved by night, the tribes moved onward by night; neither did it depart from them by day nor night, but was a faithful and constant guide thro' the terrible wilderness; in which I view it as a striking and lively symbol of JEHOVAH Jesus being the constant guide of his Spouse and Bride through all providential changes, vicissitudes, and various frames of soul, till he brings her to the heavenly *Canaan*, which flows with
milk

milk and honey. This Cloud was likewise a figure of the great Redeemer, because it is called the Lord's going before them, *Deut. iv. 30.* which points out Christ the Saviour as the glorious leader of his beloved children, *taking them by the arms, and teaching them to go.* Hence as this pillar of a Cloud led *Israel* through unknown ways safe to the promised *Canaan*, which was the glory of all lands; so JEHOVAH JESUS is the infallible guide to the soul through all the unknown paths of providence and grace, to eternal happiness and glory. This cloudy pillar moved freely without any human aid, because the Lord dwelt in the Cloud; so the Eternal JEHOVAH moves freely in his love, in all the dispensations of his providence, and operations of his wondrous and glorious grace for the salvation of his chosen flock; yea, it may be justly averred, that JEHOVAH in all his DIVINE PERSONS has been moving in his love towards his people from all eternity. This Cloud was of such a wonderful form as to cover the whole camp of *Israel**, *Psal. cv. 39. He spread a cloud for a covering;* which I view to be a most blessed and glorious emblem of the

* It is supposed that this Cloud covered twelve miles in compass.

the everlasting, unchanging and covering cloud of his boundless love to his redeemed people: every poor sickly and feeble *Israelite*, yea, every sucking babe was safe under this wondrous Cloud: so is every weak feeble afflicted tried and mourning babe belonging to the LORD JESUS, as safe and secure under the covering cloud of his invariable love, as if they were already in the eternal state of rest.

This Cloud covered *Israel* from the wrath of *Pharaoh* and his formidable army, whose hearts burned with Satanical fire against *Moses* and the favoured tribes; so the Lord Jesus covers and defends his Elect, when whole shafts of fiery darts come from the bows of infernal spirits against their souls, and shelters them from the heat of violent persecution, and the furious rage and angry surges of the sea of indwelling sin. The Cloud covering the *Israelitish* camp must be very sweet and refreshing in their present situation; in which respect I view it as a delightful figure of the refreshing and covering shade of a Saviour's blood, invaluable righteousness and atonement, which covers all the church militant, while passing through this waste howling wilderness. O the sweetness and greatness of the dear Redeemer's boundless

N love

love to his Spouse and Bride! O my soul, mayest thou be helped to admire and adore with flaming affection the matchless grace, and amazing wonders of Divine love, even that vast love of JEHOVAH's heart, which he laid out, and let out, in the highest degree, in and upon his dear children, who are his peculiar people, whom he calls his glory, *Israel my glory!* This pillar of a cloud and pillar of fire, was the medium of JEHOVAH's presence with his people; so is the GLORY-MAN, CHRIST JESUS, the grand and only medium of all grace and glory to all the redeemed jewels of his love. This Cloud also waited all the indigencies and necessities of the *Israelites* in all their journeyings to the goodly *naan*; it rested in order that they might rest, and moved according to their travelling; which I view as a sweet expressive emblem of the tender compassions of our precious Christ, who not only waits on our necessities, but bears with all our infirmities, needs and weaknesses, and graciously supplies all the wants of his people out of his infinite fulness. O my soul, what canst thou desire more than what there is in precious Christ! O prostrate thyself before him! It may be thy wants are numberless, and the depths of thy vileness inexpressible; and that

that thy complaint is, that thou canst not pray, that thou canst only sigh and mourn ;— well, Jesus knows the language of sighs and groans, and therefore he will help and bless thee, and give thee to know that thou art blessed, and that thou shalt be BLESSED.

Guide me, O my precious Jesus,
Thro' this pathless wilderness;
Help me in each trying hour
With thine all-sufficient grace.

R E M A R K S

O N T H E

M A N N A T H A T F E D I S R A E L.

THE Manna which came down from heaven, prefigured, in a most wonderful and pleasant way, the Lord Jesus Christ, the true Bread of Life which came down from heaven. In the Manna coming down from heaven we have a most beautiful and admirable correspondence of the type with the glorious antitype. The quality or colour was unsullied white,
N 2 like

like transparent gum* ; which I view to be a sweet type of the immaculate purity of the adorable Jesus in his nature person and obedience, as purity and holiness freely flowed from his heart, as virtual water from a fountain. The prepared and given Manna in form was round, like unto a coriander-seed ; which may be viewed as pointing out to us the eternity of a precious Redeemer's love, which is too ancient for a date, too lasting and permanent for a period :—O my soul, mayest thou be helped to glory in its unchangeableness and perpetuity ! This Manna was prepared by the infinite wisdom and matchless power of God alone ; it was the wonderful and glorious work of Deity ; in which respect I view it as a precious emblem of the Saviour's human nature, which was prepared in council and covenant before the foundation of the world. Hence Christ speaking unto his Father, said, *A body hast thou prepared me* : the formation also of that *baby thing* in the virgin's womb, was the wonderful and glorious work of the Lord the Spirit. Now as this Manna was wisely prepared in

* *Ainsworth* observes, that there was a lustre and brilliancy in the Manna like the valuable stone *Bdellium*, which is of a transparent nature.

in heaven, in order to feed all the tribes of *I s r a e l* in a wilderness-state; so a precious and glorious salvation was prepared in the Lord Christ *before the world began*, but is made known in time to an elect world, who are appointed to obtain salvation through J E S U S C H R I S T. The Manna was delicious, *and the taste of it was like wafers made with honey*; which I view as shadowing forth to the redeemed subjects of grace, the incomprehensible sweetness that there is in precious Jesus; in his presence, in his invaluable word, in his exceeding great and precious promises, and in his delightful ordinances. Jesus, in his manifestive presence, is the sum of sweetness, the spring of joy, the ocean of bliss and consolation: His endearing and glorious presence spreads a transporting fragrancy through all the armies in heaven; all the army of saints, who have been *brought through great tribulation, and washed their robes in the blood of the L A M B*; who have taken possession of their prepared mansions and *crowns of righteousness which fade not away*, are living monuments of the sweetness of his unclouded presence, and sing the highest notes of praise in the vaulted arches of the given

kingdom * of eternal glory. The Manna was a gift from the Eternal God, a gift from heaven;—*Then said the Lord unto Moses, Behold I will rain bread from heaven for you; which I view to be a wonderful and glorious type of Christ, the transcendent unspeakable gift of the Father's love: God so loved the elect world, that he gave the Beloved of his bosom to live and to die for them; therefore we find our Lord saying in his humble state, I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; so then, my soul, thou art called to be looking unto Jesus, to have all thy wants supplied, and to look upon him as the rich donation of the Father's love; not as the procuring cause of his love, but the glorious and blessed fruits of it. Manna was given every morning, it fell freely round about the camp of Israel; which I view to be a lively type of the Lord Jesus to his people, as the morning of mercies, or the opening the womb of his eternal and boundless mercies, which lay hid in his unalterable decree. Now as there was a sufficiency of*
heavenly

* The kingdom of heaven is not a purchased kingdom, but a given one;—*it is your Father's good pleasure to give you the kingdom.*

Heavenly Manna fell every morning to feed six hundred thousand men, besides women and children, so is there an all-sufficiency in the adorable Jesus to feed his spiritual *Israel*: hence every serpent-bitten, sin-sick soul, who sees its need of Christ, has an indubitable right to all the unnumbered blessings treasured up in him, as they were all settled upon the Elect in Christ Jesus before the foundation of the world, and will at the times appointed be communicated to them through the unfrustrable operation of the Lord the Spirit.

Manna was but a small thing, like a coriander seed; yet had a most sovereign virtue in it, in that it nourished the whole *Israelitish* family, and preserved their health, so that there was not one feeble person among the whole camp. This I also view as an expressive type of the Lord Jesus, who came into this world in the humble form of a servant, little and low in appearance; yet has he all powerful efficacy and strength of grace to uphold and sustain all his children, and to cause all spiritual blessings to abound in them, to supply all their wants, and to nourish them up to eternal life.

The Manna which fell in the wilderness must be ground in the mill, baked in an oven, or pounded in a mortar before it was fit food

for the *Iſraelites* ; which I view to be a ſoul-transporting type of the adorable and immaculate Jeſus, who was bruised, pounded and broken on the croſs for a world of elect ſouls ; *Iſa.* liv. 4, 5. God, as it were, rolled together all the ſins of his people which he had taken to himſelf, and looked forward to the ſINS of all his Elect, (then living and thoſe unborn) which he knew they would be guilty of ; yea, this laſt ſin, and every wandering thought that I ſhall find while in this low-land ſtate, (if I belong to Jeſus) was laid or rolled upon him in that awful and ſolemn day, when he was bruised and cruſhed in the wine-preſs of the Father's wrath, *when he made his ſoul an offering for ſin.* The Manna had a peculiar ſweetneſs, and was of a ſatisfying nature to the taſte ; which I think points forth the ſweetneſs of Jeſus in his blood and righteouſneſs, which is moſt ſweet to the mouth of divine faith : or may be conſidered as typical of Chriſt's balmy words, which dropped from his mouth, and are moſt ſweet. The Manna was given from heaven with the appearance of glory, according to *Exod.* xvi. 10. *And, behold, the glory of the Lord appeared in the cloud ;* that is, the effulgent rays of the God-head ; which I view to be typical of all the
perfections

perfections of God, beaming forth in the inexpressible gift of his dear Son, and in the rich, inexhaustible provision of his great love to his children; and that his word does us good, proving like apples of gold in pictures of silver, when set home upon our hearts with realizing power by the HOLY GHOST.

Manna came down seasonably and plentifully in the wilderness, when the travelling *Israelites* were just ready to perish for want; which I think in a typical way opens to us that ocean-fulness and suitableness that there is in the immaculate Bridegroom to the unnumbered wants of a poor sensible sinner, as there is plenteous redemption and remission of all iniquities, transgressions and sins in his virtual, precious and invaluable blood. O my soul, there are in thy Jesus multitudes of mercies, every way answerable to thy wants and necessities, to heal all thy maladies and sicknesses. There is likewise something wonderful and glorious in the falling of the Manna; first there was a dew fell, after that the Manna came down, then a second dew fell upon the Manna; so that the heavenly food lay between two dews until the rising of the sun, and then the *Israelites* went out to gather their proper portion.

portion. Now by the dew falling before the Manna, I think we may view it as typical of the precious dew of God's everlasting love, which is the very ground-work of the salvation of God's chosen *jewels*, and the inexhaustible spring and fountain of all joy and consolation. The dew falling upon the Manna, and the Manna being enclosed, may be considered as typical of the LORD JESUS being enclosed in the love of his Father, as one in *whom his soul delighted*; therefore said WISDOM-JESUS unto his Father, *For thou lovedst me before the foundation of the world*. Further, the dew going up when the sun arose, I conceive may be viewed as typical of the precious Sun of Righteousness arising and shining forth in the glory of his love in the present dispensation of Gospel blessings and glory. Manna was a mysterious gift; the *Israelites wist not what it was*; so the gift of the Lord Jesus is a deep, wonderful, and mysterious blessing, he being Manna to feed upon, as a wonderful, eternal and satisfying portion, given in covenant-love by a covenant-God.

On Thee, dear Saviour, may I ever feed,
 And find Thee present in each time of need;
Thy

Thy pard'ning love has broke this heart of mine,
 Thro' gushing streams of blood my soul is thine.
 But O I languish, Lord, to love thee more!
 On thee I feed, but long to feel that pow'r
 To help my soul in each distressing hour.

R E M A R K S

O N T H E

R O C K T H A T F O L L O W E D *I S R A E L*.

THE adorable Redeemer, who is emphatically the eternal Rock of Ages, enables his called children to view him smitten by the hand of justice for their transgressions; and from the opened veins of his bleeding heart, he sends forth living, flowing streams of virtual blood and water, to heal purify and cleanse his Spouse and Bride from her hourly pollution and sin. 'The great Apostle of the *Gentiles* elucidates this appearance of the Rock as a glorious type of the blessed Jesus, *For they drank of that spiritual Rock that followed them, and that Rock was Christ.* Now as *Moses*, the servant of God, was a lively figure of the Law, so the rod with which he smote the Rock I
 view

view to be typical of the wrathful stroke of Divine Justice upon the Lamb caught in the thicket of his people's sins, *who was wounded for our transgressions, and bruised for our iniquities.* The precious Redeemer may be fitly compared to a Rock, because a Rock is a stable and sure foundation for any edifice to be built upon; soft stones will not long bear a superstructure, but are soon washed away with the fluctuating waters: Christ is therefore emphatically stiled, *The Strength of Israel*; as such he is a firm and unmoveable foundation for all his redeemed to rest upon; rolling angry waves break and spend themselves against this glorious Rock of Ages, but can never break this wonderful foundation Stone; neither can all the rolling angry waves of temptation, persecution, tribulation, from Satan or the world, nor all the rising, working waves of indwelling sin, ever wash out one elect stone from the blessed FOUNDATION, JESUS CHRIST; for the foundation and superstructure are inseparably ONE. O my soul! implore the aid of the Divine Spirit, that thou mayest lay or roll all thy pondrous cares, concerns of thy mind, and burdens of thy soul upon JEHOVAH-JESUS, who is all love, and boundless compassion
and

and everlasting strength, and *will never fail thee, leave thee, nor forsake thee.*

A Rock is permanent and durable; such a Rock is the GOD-MAN, CHRIST JESUS; he knows no vicissitude; he is durable as the days of eternity in his love. O my soul! it is not all the variations of thy frame, the coldness at times of thy affections, the barrenness of thy heart, that can ever remove the love of thy covenant-God and Saviour from thee. A Rock is delightful for shadow, a sweet harbour in a hot weary land; such a Rock is the great and glorious Redeemer, who came in between the burning wrath of an offended Father, and guilty, offending children, shading them from the curses of a broken law, and so delivering them from the wrath to come, when they deserved eternal banishment and damnation. O my soul, what inexpressible, inconceivable, superlative love is there in thy precious Christ, who is, and will be thy shadowy Rock all the days of thy pilgrimage in this *weary land*, Isa. xxxii. 2.

Rocks have been looked upon as places of defence in times of danger from enemies; which I view as pointing to the LORD JESUS, who may justly be compared to a Rock for
strength

strength and defence against all the formidable, infernal powers of darkness: hence we find the Lord speaking by his servant *Isaiah*, *Let the inhabitants of the Rock sing*. A view of interest and security in this Rock, Christ, made *David* sing, *He only is my Rock and my Salvation; he is my Defence, I shall not be moved*. O my soul! the whole power of thy covenant-God is invariably engaged for thy defence and salvation. The Rock afforded the thirsty *Israelites* no refreshing streams of water, till it was smitten by the command of the Lord with his servant *Moses'* rod; so the immaculate Saviour was smitten of God, *stricken, smitten of God, and afflicted*, Isa. liii. 4. from whence flow virtual, healing waters for thirsty souls, which wash away the guilt and filth of sin from an elect world, and cause spiritual life to rise higher and higher, through the transporting inundation of those sanctuary-waters, which freely flow from ancient love, through bleeding, dying and interceding love. O that my soul may ever feel the flowings-in of this virtual water from the blessed Rock that is higher than I.

My

My Rock, my Saviour, and my Shade!

Through bleeding love my rest is made

In thy dear wounded heart:

O let those veins which flow'd with blood

And virtual waters from my God,

Heal all my wounds and smart.

R E M A R K S

O N T H E

WATER THAT FLOWED FOR *ISRAEL*.

THE smitten Rock issued forth abundance of water, as from a fountain, when the thirsty *Israelites* were ready to perish; so from the Divine Redeemer freely flow all the streams of life, peace and salvation, as from a glorious fountain-head: hence saith *David*, *With thee is the fountain of life*. Now as each fountain hath a spring in itself that cannot be exhausted, so all the glorious, never-failing spring of everlasting love and grace center in the GLORY-MAN, *JEHOVAH JESUS*. Waters issued forth from the smitten Rock to allay the painful thirst,

thirst, and also to cool and comfort the *Israelites* in their wanderings and weariness; so from a precious Christ virtual waters flow forth in abundance, which cool the scorching heat of an inflamed conscience, and revive with new strength the poor doubting soul, that is ready to faint under his fears and distressing temptations. Unto this Rock the sweet Psalmist of *Israel* had recourse in an awful, sinning time, with *O wash me thoroughly from mine iniquity, and cleanse me from my sin.* O my soul, mayest thou be helped to look into the clefts of this wonderful Rock, under the sovereign winds of the HOLY GHOST! then wilt thou feel the flowing streams of virtual water running in the dry places of thy heart, and making thy wilderness a pool. The wonderful and great flow of waters which came forth from the smitten Rock, were purely and only for the supply of the travelling *Israelites* in the wilderness; so all the invaluable, virtual waters of life, and streams of Divine grace from Jesus, the eternal ROCK OF AGES, run purely in the sweet line of Election-love, unto an elect world of travelling pilgrims, to supply their wants. He gives his children drink out of the great depths of
of

of the ancient love of his eternal mind, the everlasting love of his heart, his precious counsels and well-ordered covenant of grace; yea, the ROCK CHRIST, gives his Spouse and Bride to drink out of all the depths of doctrines and precious promises contained in the invaluable scriptures of inspiration. 'The waters which gushed forth from the Rock, I view as a lively figure of the ample and boundless treasures of grace that are in the Divine Redeemer, which wondrous grace is as free in its communication, as it is glorious and rich in its nature, and wisely adapted to the state and condition of every subject of special favour. O my soul, thy wants cannot be more boundless than the rich and plentiful supply of all-sufficient grace in thy all-sufficient Saviour! These flowing streams of grace will make thy soul fruitful, and enrich thy mind with sweet anticipation of future and never-fading glory. Water from the Rock followed *Israel* all the way through the wilderness, even unto goodly *Canaan*; so the streaming waters of grace from the cliffs of Christ's wounded heart, will follow his church and people through this state of trial, till they come to tread in the verge of

O

Jordan,

Jordan, yea, till they shall set their feet on
the blissful shore of the heavenly *Canaan*.

O Christ, my Rock, I thirst to prove
The flowing streams of grace and love;
My doubting, fearing soul revive,
That I thro' boundless grace may thrive.



A DIVINE

A D I V I N E
P O E M;
O R
C H R I S T,
The First OBJECT of the FATHER's LOVE,
C O N S T I T U T E D
HEAD, SURETY AND REDEEMER OF ELECT PERSONS
AMONGST MANKIND.

O LOVE DIVINE! two comprehensive words
In which all goodness dwells; from whence
All mercies spring, and freely flow
To *Zion's* precious and redeemed sons.

LOVE DIVINE! the nature is of God;
Pure in its ocean, and crystal in its streams;
Streams must be pure which from perfection flow
To all the chosen seed redeem'd with blood.

LOVE chose the Bride, and made the wondrous
match
With Christ, th' Eternal Son, before the pause
Of time was mission'd forth by sov'reign
Pow'r from vast Eternity.

LOVE! boundless Love! and free chose
 Th' Elect in Christ, th' Eternal Rock,
 The glorious Sun, whose bright efulgent rays
 Fill all the heav'nly choir with pure extatic joy.

LOVE's act immanent clave the sacred Rock
 In which the Spouse betroth'd was hid,
 Blest and approv'd, and justified in One
 By wisdom great, and friendship all Divine.

LOVE view'd the Church before she did exist
 In Time, as perfect in her Lord and Bridegroom
 dear

In UNION LOVE, and Righteousness Divine.

LOVE view'd the Bride involv'd by *Adam's* sin
 In the dark cell of Nature's horrid night,
 Sunk in the horrid, baneful, dreadful sea,
 The sea of sin; a sea more lothesome than
 Black *Cidron's* brook; a sea impure
 In all her streams; her rapid, noxious
 Tide, conveying death from shore to shore.

LOVE view'd the Spouse, the Church,
 In all her crimson dye and scarlet stains;
 In all her filthiness, and blood, and sins;
 In all her wretchedness and naked state;
 Expos'd to ev'ry foe, pain'd with the
 Scorpions of tormenting guilt, and bound
 In iron chains, in darkness to be felt.

LOVE

LOVE brought the Saviour dear from
His imperial throne, to live an unexampl'd
Life, in sweet obedience to his Father's laws ;
Laws all devis'd with Wisdom that's Divine,
Which HEPHZI-BAH had broke in instances
As numberless as sands on *Indian* shores.

LOVE took the debt, the immense, amazing
sum,
Which HEPHZI-BAH did owe to Justice pure :
Whate'er she owes, put that to my account ;
Her Surety, *I*, will all her debts discharge.
On me, my Father, let thy veng'ance fall ;
Thy Son, thy Christ, will fully answer all
Thy just demands, in gushing streams of blood
Upon th' accursed tree, for her in whom
My tender heart is bound, to bring her safe
To *Eden's* blissful shore.

LOVE ! matchless love and free ! conspicuous
Shines in this great myst'ry, *A Christ made sin !*
Made sin for her in whom was his delight
Before all worlds.—And did he bleed
And blush in hallow'd blood, and die, immers'd
In wrath, a cursed death for sinners vile ?
And did he bear the pond'rous load of
All the black, unnumber'd sins of his Elect ?
And did he answer all demands of Law Divine

214 *A POEM on DIVINE LOVE.*

And pure, and bear the fury of vindictive
Wrath for wretched sinful men?
O wondrous! stupendous Love! and free!
What hast thou done to save thy ruin'd
Bride from sin and shame?—And was
This Love, this matchless Love for me?
O Saviour tell, O speak it to my heart
With pow'r Divine, and let me feel
My pardon seal'd with blood! So shall
I sweetly sing the song that's ever new,
Compos'd of ancient and unchanging love,
Which shines thro' gushing streams of hallow'd
 blood,
Proclaiming the philanthropy Divine.



H. E P H Z I.

H E P H Z I - B A H's

CABINET OF VALUABLES

U N V E I L E D.

THE Word of God is the history of human nature, in which the vileness of the human heart is laid open, as being *desperately wicked, and deceitful above all things.*

The Holy Scriptures are gold without dross, and honey without a sting, which the mouth of faith at times sweetly feeds upon, *with joy unspeakable and full of glory.*

In all the regenerate there is love to God, and sorrow for sin ; they love JEHOVAH in all his glorious PERSONS:—The FATHER is loved by them for the perfection of his nature, and for the works of creation, providence and grace.—The SON is loved by them for the loveliness of his glorious person, and for his incomparable and matchless love in the glorious work of Redemption, and for his offices, relations and characters.—The HOLY SPIRIT is

loved by them in his glorious person, in his divine and unfrustrable operations of grace, as their Sanctifier and Comforter.

The great, incomprehensible JEHOVAH is boundless in goodness, tremendous in majesty, wonderful in his love, and glorious in holiness.

Christ Jesus was given by the Father for all his Elect: for them he was born in the fulness of time—for them he lived—for them he wept—for them he prayed—for them he laboured—for them he suffered shame and reproach—for them he fulfilled all righteousness—for them he was made sin and guilt—for them he was made accursed—for them he died, not a common death, but a shameful, painful, ignominious death, *even the death of the cross.*

The saints way to glory is through the valley of tribulation.

A saint, in darkest times, prefers God above all things.

A true disciple of Jesus Christ is zealous to worship God in his own appointed way.

All the grand essentials of our salvation are one precious and glorious chain; likewise all the ordinances and commands of Jesus respecting the order of his house.

The

The beautiful lily of Grace will feel the grieving briar and thorns of sin, while here on earth.

As the tender nurse watches over all the heedless steps of the child, in order to keep it from danger and evil ; so doth the Saviour over the sheep and lambs of his flock, to direct their steps in truth and in righteousness.

As Justice and Mercy are united together in forgiveness of sin ; so sorrow and joy are mingled together in every child of God.

Every ambassador of the Lord Jesus is immortal till the work of his ministry is finished ; so it may be justly said concerning every elect soul, that they are truly immortal, till they have gone through every providence, affliction and trial, laid out for them in ancient settlements.

Man, under the power of sin, is like the sea under the four winds, raging, foaming, breaking and roaring, venting its rage against the inaccessible rocks.

Man, under the government of corrupted nature, is like a vessel that has lost her helm, which is exposed to the merciless waves of an irritated element.

The

218 HEPHZI-BAH'S CABINET

The blessedness of a saint lies not in this, that he is without sin, but that sin is not imputed to him.

It is said of the river *Euripus*, that it flows seven times a day; so the floods, trials and tribulations of God's children, come flowing in upon them from day to day, as long as ever they are continued in this low land state.

Many that appear silver unto men, while in this time state, will be found by the awful and tremendous Judge to be dross. Saints have much dross in them; yea, they are constrained to acknowledge that they are very drossy, but they are not all dross; having received gold from the Lord *tried in the fire*.

The sublime doctrines of Grace are the foundation of Christian experience, and true experience the foundation of Christian obedience.

Although Sin and Grace were not born together, and though Sin and Grace shall never die together; yet while a saint lives in this time state, they will live together, and will still be opposing and conflicting with each other.

Rebecca was more delighted with the person of *Isaac*, than what she was with his earrings, bracelets, jewels of silver and of gold; so the
child

child of Grace is more delighted with JESUS, the Redeemer of his soul, than what he is with his gifts and graces ; yet while he loves the object, he rejoiceth in the precious gifts.

An *Arminian* never embraces a whole Christ ; he can never take up his full and everlasting rest, satisfaction and content in the person of Christ ; in his virtual blood and immaculate righteousness ; in his transcendent merits ; in the enjoyment of the LORD JESUS CHRIST and his finished work.

Where there is pardon there is no punishment for sin ; and yet the Elect are chastened for their iniquities : correction therefore is an evidence of the soul's union and forgiveness.

One drop of Christ's blood was sufficient for the redemption of all mankind ; yet Christ's blood was shed only for the ELECT, and to them only will it be applied.

The will of a true subject of grace is always above his power : his will is to be wholly devoted to the Lord, and to serve him without any interruption ; but power is inadequate to his will ; when the fowls come down upon his sacrifice, his will is to drive them away ; but this he finds he cannot do, but as power is given him from on high.

The

The grace of Faith is that grand instrument through which all other graces freely flow in the vessels of mercy, appointed to obtain eternal salvation through Jesus Christ.

Times of temptation and dejection are rather times and seasons for mourning, watching and seeking unto God, than for judging and determining our conditions.

The dove's eye ever looks well in the serpent's head; in the true saint, the wisdom of the serpent, and harmlessness of the dove are inseparable.

As the ark, after all tossings, landed safely on mount *Ararat*; so the church militant, though she be afflicted, tossed with tempests, and not comforted in the sea of tribulation, shall land safe on the heavenly *Canaan*.

One grape on a vine shows that it is a vine, and that the vine is not dead; so the smallest seed of grace sheweth that we are vines, and not thistles or base plants, but that there is life in the root.

It was the Father's love in giving Christ Jesus; it is also a further display of his love and mercy in revealing of him in our hearts.

It was the Father's love in giving all the exceeding great and precious promises, and his
mercy

mercy in applying them to our souls : hence Faith has God's free love for its foundation, and his faithfulness and mercy for its support and consolation.

The more precious spices are beaten and bruised, the more aromatic and redolent ; so the more a saint is tried and afflicted, the greater melody will there be in his prayers and thanksgivings to the Lord Jesus Christ.

The branch does not bear the root, but the root the branch ; so the saint's security doth not so much consist in his laying hold on Jesus, as the Redeemer's hold on him. It is true, the child in danger taketh hold of his parent, but the child's safety is the parent's hold of him.

As the loadstone draws the iron, though the iron cannot draw the loadstone ; so will Christ, the heavenly loadstone, draw all his jewels unto himself.

Great afflictions, which are the effects of Divine love to all the saints in the militant state, raise in them high and strong affections to an unchanging Jehovah, who in very faithfulness chastises them for their profit, in order that they may be partakers of his holiness.

The dying hypocrite will have punishment without pity, misery without mercy, sorrow without

without succour, crying without compassion, and torment without end.

The mariner's compass in a rough sea may sometimes be this way and sometimes that way, yet the point of the compass will still be northward; so although a subject of grace may find sinful motions in him, together with strong temptations, moving him at times this way and that way, yet the bent of his soul will be heaven-ward and Christ-ward.

There is a precious stone called *opalum*, which is said to have the virtue of all stones;—the brightness of the carbuncle, the purple colour of the amethyst, and the amiable greenness of the emerald. But the precious stone, CHRIST JESUS, has every virtue and glory in him;—the brightness of God the Father, the glory of God the Spirit; yea, all the fulness of the GODHEAD dwelleth in him bodily.

Five things we lost in our fall;—our holy image, and become vile;—our dignity, and become slaves;—our love, and become enemies;—our communion, and become strangers;—our glory, and become wretched and miserable.

The sins of all the Elect, past, present, and to come, were charged to, and laid upon the

LORD JESUS CHRIST;—their sins were made to meet upon him;—their sins were made to meet in him;—their sins rushed upon him;—their sins were thrown or rolled upon him, and bound upon, and punished in him, by the hand of Divine Justice.

All have sinned, and come short of the glory of God, which glory is the perfection of his Law; therefore the breach cannot be made up by any creature-obedience; the severity of God's justice cannot admit of it; for the soul that sinneth, the Law says, shall surely die.

Our best endeavours to keep the Law will not be accepted, because of the purity and strictness of it, as it requireth a full and perfect obedience.

Our obedience to the Law, though ever so sincere, cannot be a means of our acceptance with God; neither can our duties be acceptable, as there is much sin in every duty we perform.

Our best endeavours to keep the Law, can never remove the guilt of one sin from our souls.

All our workings and strivings cannot make satisfaction to God for one sin committed.

The

The great trumpet of the Gospel proclaims the glorious year of jubilee, the joyful sound of pardon and reconciliation through a Saviour's blood, and proclaims eternal life, peace, releasement from sin, Satan, death and hell.

It is said of the crystal stone, that it hath such a virtue in it, that the very touching of other stones puts a lustre and beauty upon them ; such a precious stone is the Lord Jesus Christ, who puts his own beauty upon all the stones of the spiritual building.

All such as turn the grace of God into licentiousness ; that because good works are not appointed of God to be the condition of their justification and salvation, will therefore relax their diligence ; the fault is not in the doctrines of grace, but in the vile corruption of their hearts. A real true regenerated soul concludes from grace to duty, and not to carnal liberty ; they that do otherwise, it is not because they have known *the truth as it is in Jesus*, but because they have not drank effectually into the sublime DOCTRINES of GRACE ; therefore have never known the truth in righteousness, nor the power of God.

The dear children of God will have abundant reason to bless their heavenly Father for all
their

their afflictions, tribulations, and even their infirmities; for by such exercises and feeling discoveries, they learn to know the preciousness of many invaluable portions of the word of truth.

The hypocrite always expresses more than he feels, but the true penitent always feels more than what he is capable of expressing.

At times it seemeth in our apprehensions, as if our covenant-Father had forgotten us, and as if his promise failed; but though the Lord may forsake us in point of vision, yet he never forsakes us in point of union; desertion is not a disinheritor.

The violet flower grows low, and covers itself with its own leaves, and yet of all flowers it yields the most fragrant smell; so the violet or subject of grace grows low, and is clothed with humility, and sits at the feet of Jesus; but at the same time is a flower that yields the most pleasant smell to the dear Redeemer.

There may be many changes in a sinner, without a divine or saving change;—a moral change—a partial change—a formal change—an hypocritical change; but the saving change is a spiritual change, and that only constitutes the saint.

The non-elect are like a sandy desert on which dews and showers of rain descend, but they produce nothing, their heart remaining hard and obdurate.

Flowers smell sweetest after benign showers; vines bear the better for bleeding; so do the people of God by all afflictive providences and tribulations: *Manasseh's* chain was of far greater use to him than his crown; and *Paul's* thorn than his seat at the feet of *Gamaliel*.

Justification before time was an immanent act of Divine sovereignty, according to the good pleasure of Jehovah's will: Justification in time is an acquittal from condemnation in the forgiveness of sin. The efficient cause of our Justification is glorious grace; the meritorious cause, the blood and righteousness of the dear Redeemer; the instrumental cause, that faith which is of the operation of the HOLY GHOST, called the faith of God's *elect*; declarative justification good fruits; *By their fruits shall ye know them.*

Psalms xxxvi. 9. *For with thee is the Fountain of Life.*

Fountain of Life and Spring of Love,
O raise my heart to things above,
To things which are Divine;

To

To contemplate thy matchless grace,
Thy pleading blood and righteousness,
Thro' which my soul is thine.

Psalms cxix. 94. I am thine.

Thine by bonds of ancient love,
In union that can ne'er dissolve,
Inlaid in Jesus' heart;
Set as a seal upon his breast,
And with eternal friendship blest,
We two can never part.

John xvii. 22. That they may be one.

Before the shining of yon sun,
The Bridegroom and the Bride were one
In ancient union love:
Her portion grace he did possess,
And view'd her in his righteousness,
A virgin spotless dove.

Psal. xl 3. And hath put a new song in my mouth.

Angels assist me while I sing
The praises of my Saviour King,
For love so wondrous great!
I thirst to feel th' extatic flame
That glows in you to Jesus' name,
While you his praise repeat.

Pfalm cl. 6. Praise the Lord.

Had I ten thousand tongues they all should be
Employ'd in songs of praise, my God, to Thee;
To Thee whose boundless love has broke my heart,
And heal'd with blood divine my wounds and smart.

Praise, flow for ever, ardent, cordial, high,
Since love, thro' streaming blood, has brought me
nigh,
Nigh to the heart of him who pleads for me above,
His fragrant sacrifice and bleeding love.

From earthly objects may I ever soar
With ardent wish to love thee more and more;
May all within me feel the loving flame,
So shall I sing the sweets of Jesus' name.



15 NO 62

A P O E M

A
P O E M
O N
P R O V I D E N C E.

PROVIDENCE! O wondrous word! how
Comprehensive, how little understood!
By few believ'd; a Providence in all
By few receiv'd.

PROVIDENCE! thou great myfterious, yet
Unerring hand, which turns and works
Thro' all, meanders, invifible to
Mortal eye, in millions of contrasted
Ways to man, yet working right to
Bring to pafs whate'er was decreed.
DECREED was all which has and will
Transpire in time amongst the fons
Of men:—DECREE permissive fuffers
Nature's wheels to turn contrasted with unhal-
low'd fire:

DECREE of pleasure overrules the ill
To bring about his pleafurable will.
Thefe truths, digefted in a righteous way,
Prove like an *anchor* to each tossed foul,
In gloomy hours, and dark diftrefling nights.

ALL THINGS SHALL WORK, and now
 Working are, by sov'reign pow'r, to bring
 Real good to all the sons of God
 Renew'd by grace, and wash'd in virtual blood.
 To view the fourth, or third, or
 Second cause, abstracted from the first,
 Ingulphs all human thought. All causes
 On their first great Cause depend, devolving
 Round to bring the cloudless day to HEPHZI-

BAH.

Then shall she see that all her throws and
 Pains designed were to bring her to her rest ;
 That all her briny sorrows, trials, sharp and long,
 Were well design'd, and wisely tim'd
 To wean her heart from earth's pernicious breasts,
 And realize to her that sweet and balmy truth,
 A Providence in all !
 To bring to pass the glorious end in view,
 The GLORY ULTIMATE of the Saviour's Bride,
 To which she was ordain'd, ordain'd to sound
 The highest notes in heav'n, to sing
 The victories of a Saviour's blood,
 And his unbounded love.

65V22

E M E L L A H

EMELLAH AND UANDER's

MORNING WALK;

THEIR

REMARKS ON THE EARLY LARK;

In a SHORT DIALOGUE.

UANDER.

OBSEVE yon sprightly lark, just sprung up
From yonder dewy mead; see how she cuts the
Ambient air, and warbles melodious in th' ethereal
Sky, transmitting, from the vaulted arch of heav'n,
Her pleasant notes. Methinks she charms the ear
Of Contemplation's sons, who love the verdant
bow'r,
Or rural grove; or musing sit beneath the spreading
oak.

EMELLAH.

I view her emblematic of
The children dear redeem'd with blood Divine:
The soul redeem'd, under the gales Divine, with
lark
Like wings she soars with songs of praise, and

Warbles with extatic joy and love, the boundless
 Theme of rich triumphant GRACE! a song that's
 Ever new! a song which none can sing but
 Those redeem'd with blood! The wakeful
 Songster views the eye of morn, dressing her plumes,
 Then spreads her pinions wide, and sweetly soars
 On high, in orient light. Thus may our souls
 Awake and soar under the pow'r Divine, to sing
 aloud

A Saviour's love! To praise his goodness and
 His matchless pow'r! His boundless mercy and
 Unchanging love! His righteousness and all-suf-
 ficient

Grace! His faithfulness and efficacious blood!
 His providential care in dangers great! May these,
 UANDER, compose our morning hymn of solemn
 praise

To our omniscient and unchanging God!

UANDER.

Dear EMELLAH, my intellectual
 And immortal part unite to join with you in praise
 For love so wondrous great; but ah! how soon
 Yon plummy lark has spent her utmost strength,
 And falls again to mother Earth;—just so my soul
 Drops from the mount of sweet anticipation, fetter'd
 again

With earth, and *Ephraim*-like am bound up in my
 wings*.

EMEL-

* Hosea iii. 19.

EMELLAH.

Vicissitudes! they, feather'd
 Songsters, know their pensive months and times of
 love,
 Since that sad day our Fed'ral † Head by one foul
 act
 Of sin, ungirded Nature of her staple state.

† Belonging to a league or covenant.



THE

T H E
M U S E.

THE Muse sometimes doth stretch her plummy wings,
 And soars with rapture on celestial things;
 Enamour'd with that love which is Divine,
 Her theme compos'd on precious truths sublime;
 Her eye is faith, fix'd on the central Good,
 While sweet she sings of righteousness * and blood;
 Her melting notes all rais'd with hallow'd fire,
 She mingles praises with the heav'nly choir;
 Unchanging love † runs thro' the Muse's ode,
 While loving-kindness draws her to her God.
 But ah! how soon she drops the wing and mourns,
 And pensive sits, distress'd with pricking thorns;
 Of nature strange alternative from soaring joy to
 pain,
 From *Tabor's* ‡ mount to *Mesech's* || hedging in.

* Psalm li. 14.

† Jer. xxxi. 3.

‡ Matt. xvii. 1. The ancient teachers think that it was mount *Tabor*.

|| *Mesech*, prolonging, or drawing, or hedging in waters. Also a country. *Psalm cxx. 5. Who is me that I sojourn in Mesech, &c.*

C H A R A C T E R S.

C H A R A C T E R S.

H E P H Z I - B A H,

EXPRESSIVE of the true Church, in whom the heavenly Bridegroom delighteth, as the word signifieth, *My pleasure, or delights, are in her.*

M A R D A L L A H,

Pastor of a Church of Christ;—a man preserved by the brine of affliction;—an eternal debtor to free grace; and was one that had been helped to wade up to the loins in the sanctuary waters.

E M E L L A H

Was under-shepherd to a part of Christ's little flock, a great monument of mercy; he had been nursed on the lap of the mother of *harlots*, and had been brought through unnumbered trials.

P H Y U D A L

Was under-watchman of a Gospel Church at a seat of literature, in which place (as it were) he fought with the beasts, like *Paul*, at *Ephesus*, or bulls of *Bashan*.

U A N D E R

U A N D E R

By occupation had been a shepherd, in which station his great care and tenderness to his lambs and sheep (especially to the sick and weak) was amiable. He had been weighed in sorrows, and greatly afflicted with the thorns and briars of this wilderness;—he was called to be a *fisher of men*.

E L D O N

Was a deacon of a Church of a Christ;—he had been deeply humbled under a sense of the wileness of his nature;—an old warrior, had received many a wound, but had been favoured with many a virtual plaister from *Gilead*, and had been brought through many a providential storm and soul-tempest.

EXX59
EXX29

T H E

T H E
I N D E X.

P A G E 19.

TH E Author would not be understood as if he thought himself possessed with those excellencies which *Jacob* was blessed with, but what he means is this, namely, that he is plain in his writing and preaching.

P A G E 34.

Christ is the *true light*, that *lightneth every man that cometh into the world*; that is, with the light of reason, and the true light that lightneth every elect soul that cometh into the spiritual world.

P A G E 57.

That is, the purity and glory of Christ's human nature, was hid from the natural eye and carnal world.

P A G E

PAGE 60.

It is said that the Christians went out of *Jerusalem* to a little village, before the *Roman* army surrounded the city, and so were saved from those dreadful judgment-storms which fell upon the *Jews*; not but what many of God's people have suffered and died in public calamities, amongst the ungodly.

PAGE 64.

Although this wilderness-state is a pathless wilderness to the eye of the weary pilgrim, yet has God in his wisdom marked out a path through this wilderness, and his kind hand of providence and eye of love leads them about therein, till he brings them to their promised rest.

PAGE 67.

Job xxi. 24. *His breasts are full of milk*, translated by some eminent *Hebraicans*, *the milk-pails of the breast*. CULVERWELL, M.A. Cambridge.

PAGE 73.

The corruption of our nature is as old as *Adam's* sin; but the breakings-out of that leprosy, respecting of thee, O sinner, has been within the compass of a few years.

PAGE

PAGE 124.

Human literature is truly valuable and useful in its nature and proper place ; but to aver it to be a necessary ingredient for a Gospel-ministry, cannot be proved from the Holy Scriptures.

The Author has frequently made use of the phrase JEHOVAH JESUS. Now the word JEHOVAH consists of signs which attend the past, present, and future time : JE, in this name, is a note of the time to come ; HO, of the time present ; VAH, of the time past ; therefore may be expressed thus ; *He who is, and was, and is to come* ; which is applicable to Christ, *Rev.i.8. Jer. xxiii. 6.*

CHRISTIAN READER, the Author was under a necessity to omit the Dialogues on points of Doctrine, and Cases of Conscience. He also intreats thee to grant him a city of refuge for every inaccuracy and piece of rusticity. And now may the Lord the Spirit give thee understanding and comfort in the preceding work.

THE END.

THE INDEX

PAGE 104

Human literature is truly valuable and useful
in its nature and proper place; but to have it
to be a necessary ingredient for a Godly
nature, cannot be proved from the Holy Scriptures.

The Author has frequently used the word
phrase "know all" to mean "know the word" -
know all kinds of things which are in the past,
present, and future time: "In this manner, is
a kind of the time to come; the of the time
present; "What of the time past; therefore may
be expected that: the word is, and was, and is
to come; which is applicable to Christ, Rev. 1. 8.

Christian Reader, the Author was no
less a necessity to point out the
of Doctrine, and the of the Christian.
also intends to point out a way of escape
for every iniquity and part of iniquity.
And now may the Lord the Spirit give the
understanding and comfort in the pressing

26 ON 51

THE END